

THEOLOGY AND LEISURE: IMPLICATIONS  
FOR THE HANDICAPPED

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## ABSTRACT

Purpose:

This project, combining an understanding of the state of leisure today (ethical, functional, historical), leisure and the handicapped, and theology and leisure (implications for the handicapped) has sought to better understand an approach to leisure, and how it relates to the handicapped person.

Procedure:

The dimensions of leisure have been discussed in light of its current state. The problems and meanings of leisure, along with a look at how we work, are set in the context of an emerging leisure ethic. Leisure and play are balanced off against each other, while the historical perspectives of leisure form a solid pathway toward understanding the secularization of the "Lord's Day Tradition."

Guided by the unique needs of the handicapped, sports and recreation are highlighted in the context of the disabled person. From a general view of sports, to a therapeutic glance at recreation, leisure emerges as a friend to the handicapped.

A theological view of leisure is rounded out by understanding time as a medium of human existence. Finally, it is through the passage of time (life's experiences) that

the handicapped person perceives his or her image in a more positive way.

Assumptions:

1. Leisure as it relates to man today has developed greatly since earlier times. Held bondage by the more laborious methods of providing goods, technological society has flung man into a new relationship with time.

2. The principle "that all men are created equal" implies that we are created in "the image of God." If there are discrepancies or exceptions to the rule, or feelings that men are not created equal, then, perhaps (as in the case of the disabled) man must enlarge his view of "the image of God," rather than exclude others from this principle.

3. Freedom and time are linked in the sense that God introduced Himself into history and by so doing liberated it, setting men free. However, some remain in bondage, not by disbelief, but by the inability to risk freeing their images so that a new sense of time encourages change.



## CHAPTER I

### INTRODUCTION TO THE PROFESSIONAL PROJECT

Americans are experiencing a change in the structure of their lives. The contemporary leisure mode is rooted in a unique partnership of new personal discoveries about ourselves, our relationship to work and time in which our lives are etched.

The new concept of man in relationship to time gives promise in age whose tempo has been rapidly quickened. Already there is emerging a new role for the family, a new concept of neighborhood and community, plus a new vigor of participation by all.

This leisure mode, accompanied by many other urgent problems, is taking its place in history. Its pattern stands in the line from feudalism through industrialism, to a creative and livable era characterized by freely disposable time and the wherewithal to enjoyment.

The opportunity inherent in the promise of a new leisure ethic will be provided by the potent trinity of technology, a new concept of time and radical freedom from old images. The realization will depend upon the growth of man in spiritual stature, his competence for self-understanding and wisdom in pursuing values for all to grow equitably.

## THE PURPOSE

### Statement of the Purpose

The purpose of this project is to conduct a study into the dimensions of leisure, its theological implications, and finally through the development of an audio-visual tool (cassette-slide presentation) entitled "TO FREE AN IMAGE" attempt to offer constructive alternative images of the handicapped person and leisure (specifically in the area of sports).

In order to accomplish this project, several goals have been set forth.

The first goal is to evaluate the dimensions of leisure, its relationship to work, certain meanings and understandings, and to observe play as an aspect of leisure. A historical perspective adds richness to the understanding of leisure in America as well as its unique relationship to our religious heritage.

The second goal incorporates an understanding of leisure and the various aspects of sports and recreation. These are viewed primarily from the world of the physically and mentally handicapped.

The third goal establishes a link between the theological understanding of time and leisure. Finally, the field research (cassette-slide presentation) "TO FREE AN IMAGE" presents a program for altering our stereotypes of the handicapped and leisure activities (namely sports).

### Value of the Study

This project is undertaken because the author has recently become aware of the vast amount of leisure reaching the lives of military personnel, who seem to have little knowledge of what to do with it. The implications that it holds for the handicapped are of value for reasons of personal interest; however, more importantly, since the handicapped are emerging as a more productive part of our society, new information and new images are needed so old stereotypes can be toppled. The goal is to open new vistas of hope for the disabled. In addition, there are few resources dealing with the spiritual images of the handicapped, an area that needs to be addressed.

### Limitations of the Study

Three limitations are presented at this point which bear directly on this study.

1. This project deals with material available in the area of leisure and recreation. There is not a great deal as compared to other areas of historical research (particularly in regard to the handicapped). Much of it is scanty and not relevant to a theological illumination of the problem.

2. Most of the attitudes, feelings, behavior, and experiences of the handicapped persons interviewed reflect those residing in southern California, where the climate is

warm and has an added effect on participative leisure activities.

3. Finally, being functional (physically and mentally) precludes an understanding of the world viewed from a wheelchair, having no sight or perhaps no use of limbs. Thus, an attempt at communicating on an emotional level produced a relational humanness, enabling the author to grasp as much as possible the life of the handicapped persons in relation to leisure.

#### DEFINITION OF TERMS

To avoid any confusion arising from the use of terms peculiar to this project, the following terms are defined here and will carry this meaning throughout the study.

##### Leisure

According to the Oxford Dictionary, the word "leisure" means "freedom from work." That does not get us far, so let us look at the Latin word otium which can be translated in general terms as "rest, peace, leisure," the opposite of which is neg-otium which equals "business, work."

Our English word "leisure" comes from the French loisir and the Latin licere, both of which have the root meaning "to be permitted," "to be free." Our words "liberty," "license," and "leisure" are all etymologically

derived from the same Latin word. Freedom of choice is an important element in the meaning of leisure. In the context of true leisure, man exercises his freedom to do what he pleases.

The Greek word for leisure is scole. In Latin the word is scola. From these words, of course, we derive our term "school." Leisure thus conceived is an aspect of the educational or learning process. Indeed, Aristotle has said that "the aim of education is the wise use of leisure." And Socrates paid high tribute to leisure when he called it "the best of all possessions." The term refers not merely to time, but to the content of time, how one uses and what one should do with the time. Leisure cannot be adequately understood apart from man's response to it.

### Play

The simple word play becomes complex when one tries to analyze its varied and numerous meanings. It may be used as a noun or a verb. Perhaps in its own playful way, play eludes precise definition!

Webster's new Third International Dictionary requires no less than 95 separate entries to define play. As a working definition we may consider human play to be an activity characteristic of all ages, occurring in a social setting. It is free and has none other than a self-directed aim; it is real only as a self-construct; it is happy, euphoric, rather than sad; it is structured, characterized

by rules and regulations; it is meaningful activity.

### Sport

The basic ideas of sport and its interpretation (Latin--disporte) have been expressed in world literature by a number of definitions. Probably the French word esporter has been most important in understanding where our definition has come from today--"to amuse oneself by physical exercise." This definition of sport incorporates recreation as a basic principle and is concerned in this study with physical exercise as one of the pursuits of leisure.

### Handicapped (Disabled)

A handicap is any physical/mental disability that holds a person back. It is difficult, without describing in several pages, the precise use of these terms (handicapped and disabled are to be used interchangeably in this study), for they are indeed complex. Thus, the simple definition used above will suffice for this study, since this project is not concerned with precise scientific research or definitions.

These definitions will be used throughout the study. While it seems that no particular definition ever fully covers the topic being discussed, the definitions of leisure, play, sport, and handicapped (disabled) will tie together sufficiently to form a relationship enhancing the understanding of leisure from a theological perspective and

show how important it is to include the handicapped within these same definitions.

#### RESEARCH METHODOLOGY AND REVIEW OF RELATED LITERATURE

This research was conducted in the following manner:

First, a search of the literature was conducted to determine what was available in the field of interest.

Second, visits were made to numerous handicapped agencies and clinics throughout southern California. Interviews and informal conversations with the disabled were carried out. Picnics, sporting events, and outings rounded out this portion of the research.

Thirdly, attendance at the Twenty-ninth National Games at Stoke Mandeville, for the Paralysed, Aylesbury, England, offered most of the slides and ideas for the cassette-slide presentation (a more complete and technical description is given in the last section of Chapter III concerning the methods used to develop the presentation).

Finally, a review of the literature and other projects turned up two similar presentations:

- a. San Diego State University, Camp Department
- b. Stoke Mandeville Hospital, Aylesbury, England

However, neither of these two represents the breadth of various experiences, activities and thoughtful narration as projected in "TO FREE AN IMAGE."

## ORGANIZATION OF THE PROJECT

Following this introductory chapter, the remainder of the project will accomplish the following:

Chapter II consists of the dimensions of leisure, its implications for us today, its historical and religious roots.

Chapter III examines leisure and the handicapped, especially in relation to sports and recreation. A brief look is taken at the therapeutic use of recreation for the disabled.

Chapter IV devotes itself to theology and leisure from a time perspective. The description and content of the research project "TO FREE AN IMAGE" is presented.

Chapter V presents the summary, contributions, some practical implications of the project, and suggestions for further research.



## CHAPTER II

### DIMENSIONS OF LEISURE

#### THE STATE OF LEISURE TODAY

##### The Problem and Meaning of Leisure

"What is the gravest crisis facing the American people in the year ahead?" Many answers were given when this question was posed to a group of distinguished news commentators on an end-of-the-year roundup television program. One person suggested heightened coldwar tensions, another thought Latin America, another said the independent nations of Africa, and a fourth felt Berlin would provoke the gravest crisis. In striking contrast to the others, Eric Sevareid stated that he thought the most dangerous threat to American society is the rise of leisure and the fact that those who have the most leisure are the least equipped to make use of it. Who would have thought, in the decade of the twenties and thirties, that some day leisure would supplant labor as an issue of national significance? It is striking to contrast the labor movement's struggle for recognition to bargain collectively with its current national drive for a shorter workweek.

Mr. Sevareid's comment is prophetic, because Americans are now standing on the threshold of a revolution

in leisure time. At this juncture the contours of this revolution can be but dimly perceived. Its full consequences, however, are bound to reshape the social ethic, and moral visage of American life.

Marshall McLuhan writes:

A creativity explosion of unprecedented magnitude is beginning, stimulated by leisure, the growing youth population, creative education, and the knowledge-communications revolution.<sup>1</sup>

The idea that the rise of leisure poses a crisis is prophetic in still another sense: judgement and warning, hazard and opportunity.

History has taught us that there is more than a tenuous connection between how a people use or abuse their leisure and the decline or survival of their civilization. It stands to reason, however, that the corporate, communal uses of leisure could well make or break a culture, reveal the moral worth of a nation, and have an impact upon the nation's destiny in terms of cultural degeneration or cultural flowering in the years to come. As Ida Craven aptly expressed it:

Leisure is not only the germinating time of art and philosophy, the time in which the seer attains glimpses of the values and the realities behind ordinary appearance; it is also the opportunity for appreciation, the time in which such values get across into common experience. The quality of a civilization depends upon the effectiveness of the

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<sup>1</sup>Marshall McLuhan, Understanding Media (New York: McGraw-Hill, 1964), p. vi.

transmission of such values.<sup>2</sup>

Thus, in the final analysis, the real threat to a civilization's decline is the enemy within. Its name is not subversion or revolution, but misspent time.

Next to the abundance of things, the most significant characteristic of the American scene is the abundance of free time. A century ago the industrial workweek was seventy hours. Now with the new labor-saving devices in factory, office, and home, we are becoming a new leisure society. Suddenly people retiring at the age of forty-five by the year 2000 becomes less visionary and less fanciful.

Throughout the ages, man has dreamed of achieving a state in which he would be liberated from the burdens of labor. A dream stirred. What had been the point of all the work if no one was ever going to derive any pleasure from it? The very purpose of work was to create occasions for ease. We have so glorified labor that we find it difficult to live with leisure. Ironically, we approach with anxiety and restlessness a subject which is more appropriately associated with ease and relaxation.

Russell Lynes likens our situation to a primitive society that has known only stone tools and then suddenly is presented with mechanized farm equipment. Its work is quickly done, its fields are tilled by a few men with a few

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<sup>2</sup>"Leisure," in Encyclopedia of the Social Science (New York: Macmillan, 1933), p. 405.

machines, while others stand around and watch. It seems the millennium has arrived. Then the watchers grow increasingly restless and feel useless and distrustful. They have to change their tribal rites, revamp their moral codes and their social customs, or else fly apart as a community.<sup>3</sup>

Many and varied are the ways of appraising and evaluating the problems which a new leisure society poses. One approach, thus far largely neglected, is to consider the moral problem and the role of religion and theology in relation to leisure. Leisure involves that realm of human action where man is constantly making free decisions. It provides a valuable clue to the basic questions of human existence: Who am I? Where do I want to go? How am I related to my culture?

Far more seriously, however, the moral problem is that of drift, of a group think mentality that merely follows a leaderless crowd. As a consequence we are faced with an erosion of meaning, a great emptiness that haunts modern man as he drifts along by chance or by circumstance. The inner impoverishment of the individual in our age and the pervasiveness of boredom are symptomatic of our inability to cope with the problem of leisure. Professor Robert N. MacIver expressed the moral mood with poignancy:

Back in the days when unremitting toil was the lot of all but the very few and leisure still a

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<sup>3</sup>Russell Lynes, "The Pressures of Leisure," What's New, no. 208 (Winter 1958), 1.

hopeless yearning, hard and painful as life was, it still felt real. People were in rapport with the small bit of reality allotted to them, the sense of the earth, the tang of the changing seasons, the consciousness of the eternal on-going of birth and death. Now, when so many have leisure, they become detached from themselves, not merely from the earth. From all widened horizons of our greater world a thousand voices call us to come near, to understand, and to enjoy, but our ears are not trained to hear them. The leisure is ours but not the skill to use it. So leisure has become a void, and from the ensuing restlessness, men take refuge in delusive excitations or fictitious visions, returning to their own earth no more.<sup>4</sup>

Robert W. Spike summarized the paradoxical moral problem posed by leisure in this way:

There are two conflicting motifs that characterize American leisure time: first, a great sense of vacuity, of time emptied of meaningful activity; and second, an impression of determined frenzy to relax, to unwind, to do something different.<sup>5</sup>

The moral problem is complicated by the fact that while Christians, especially since the Protestant Reformation, have developed a sizable body of literature to provide moral guidance with respect to work or vocation, any such doctrine or direction for our leisure or avocation is lacking. When it comes to a morality or ethic of leisure, we face an alarming vacuum. We are confronted clearly with what might be called a "theological lag" in which theological and ethical thinking lags behind rapid social changes. This is obviously an instance in which the pace of

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<sup>4</sup>Robert M. MacIver, The Pursuit of Happiness (New York: Simon and Schuster, 1955), pp. 54-55.

<sup>5</sup>Robert W. Spike, To Be A Man (New York: Association Press, 1961), p. 55.

historical, technological, and social change has far outrun the pace of theological and ethical thought.

American society is shifting from a primary focus on work to one on leisure, from production-oriented to a consumption-oriented economy. No wonder modern man is plagued by boredom when he flees from the drudgery of work to the meaninglessness of leisure. As Paul Elmen noted:

The bored man needs a world which will distract him to seek out the noisiest and most gaudy entertainment. The last thing he wants is to be part of a world where free men make their desperate decisions. Instead he cowers in his ennui, much as a child wishes to return on occasion to the safety of the womb. Those few who are eager for life cast about them for some expression equal to their desire, and listen to one who has said, "I am come that ye might have life, and have it more abundantly."<sup>6</sup>

We have barely begun to explore the moral dimensions of boredom. Near the turn of the century William James put his finger on the problem: "The curse of America is sheer, hopeless, well-ordered boredom; and that is going some day to be the curse of the world."

The distraughtness that disturbs contemporary man is expressed in the revealing phrase "killing time" in discussing leisure. It implies that we find leisure difficult to face. To kill time is to kill leisure and ultimately, as we shall have occasion to see, to deny God. Killing time is an expression of modern man's self-alienation which he refuses to acknowledge. Instead, he either escapes into a

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<sup>6</sup>Paul Elmen, The Restoration of Meaning to Contemporary Life (Garden City, N. Y.: Doubleday, 1958), p. 47.

world of feverish activities or indulges in idleness in order to fill the void. The delinquency of the young and the despair of the aged reveal something of the albatross about the neck of those for whom leisure means little but idleness. Another dimension of the moral problem we face is that many Americans approach leisure with a sense of guilt or pride--guilt when they have too much leisure and do not know what to do with it or feel they must justify it. There are those who refuse to take a vacation or who face the prospects of a leisurely weekend with neurotic fear. Moonlighting is at least one response to avert the threat of leisure.

Although we assume ourselves to be a people possessed of unusual opportunities for leisure, we are actually occupied in more and more work. Although we assume our children to be coddled and play-mad, they are actually more interested in work than we are. The situation is strange and, in some ways, frightening.

Work-minded as we have become, we are not yet wholly unaware of a world that exists, or was meant to exist, apart from work. We have, for instance, a memory of pleasure; fragments of idle and delighted hours freely squandered when we were younger come back now and then to haunt us. An ounce of nostalgia stirs in all of us. We are vaguely aware that an uncorrupted pleasure awaits us somewhere, if we can only learn to forgive ourselves for taking it; we sense that the taking is both possible and desirable.

It is probable that our very awareness of the existence of pleasures that we are either postponing or denying ourselves adds to the tensions induced by unrelieved labor. We feel guilty when we take our pleasure, because there is so much work we might do. We feel guilty when we work so hard, because our lives may depend upon pausing for pleasure. The two guilts are incompatible, and we suffer further from the friction their mutual abrasiveness builds up. Still, there is always hope of resolving the dilemma; but the life line may be badly tangled, but it has not been permanently cut.

Guilt is a strange word to have become associated with the experience of pleasure. It suggests, to begin with, that we have a deep conviction of time wasted, of life wasted, of worthwhile opportunities missed, whenever we indulge ourselves in a mild flirtation with leisure. A noted psychiatrist, Dr. Alexander Reid Martin, has observed that most suicides occur during weekends, holidays, and vacations. Ironically, this fear of leisure is found frequently among prominent, highly respected individuals, regarded by the community as success symbols. Perhaps they are victims of their own success. As Dr. Martin noted,

In the last analysis, the individual who is afraid of relaxation and leisure and who misuses recreation in the service of compulsion, lacks faith in himself and his fellow man and denies mankind's interdependency. He is afraid to depend on others and has the illusion of only depending upon himself when, in reality, he is depending on his compulsions. He



is enslaved by them and has no freedom.<sup>7</sup>

The problem of leisure is part of the problem of life. Leisure finds its significance in the total context of a meaningful life. Leisure today may be a challenge or a threat, a hazard or an opportunity, a vice or a virtue, hopefully a blessing. Whether it will be a boring nuisance or an opportunity may well depend upon the perspectives and resources we bring to bear upon the problem. The choice before us is clear: a new age of leisure or a new age of chaos!

In order to understand more clearly this choice before us, we must first define the meaning of leisure. One can find as many definitions of leisure as there are commentaries upon the word. Part of the inherent difficulty is the fact that leisure encompasses such a varied assortment of behavior that it defies conceptualization. We must seek the meaning of leisure, however, for "leisure cannot exist where people don't know what it is."<sup>8</sup>

According to the Oxford dictionary, the word "leisure" means freedom from work. That does not get us far, so let us look at the Latin word otium which can be translated in general terms as rest, peace, leisure--the opposite of which is neg-otium which equals business,

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<sup>7</sup>Alexander Reid Martin, "A Philosophy of Recreation" (Chapel Hill: University of North Carolina, Second Southern Regional Conference of Hospital Recreation, 1955).

<sup>8</sup>Sebastian de Grazia, Of Time, Work and Leisure (New York: Twentieth Century Fund, 1962), p. 8.

work.<sup>9</sup> Let's start from there.

Our English word "leisure" comes from the French loisir and the Latin licere, both of which have the root meaning "to be permitted, to be free." Our words liberty, license, and leisure are all etymologically derived from the same Latin word. Freedom of choice is an important element in the meaning of leisure. In the context of true leisure, man exercises his freedom to do what he pleases.

The Greek word for leisure is scole. In Latin the word is scola. From these words, of course, we derive our term school. Leisure thus conceived is an aspect of the educational or learning process. Indeed, Aristotle has said that "the aim of education is the wise use of Leisure." And Socrates paid high tribute to leisure when he called it "the best of all possessions." The term refers not merely to time, but to the content of time, how one uses and what one should do with the time. Leisure cannot be adequately understood apart from man's response to it.

In a sense the world of leisure is a great laboratory for learning. Leisure provides the climate for the growth of man's whole being--for contemplation of man's ultimate concerns, for activities which enrich the mind, strengthen the body, and restore the soul. Like education, leisure takes discipline, training, cultivation of habits

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<sup>9</sup>Mother Mary Clare, SLG, Leisure (Fairacres, Oxford: SLG Press, Convent of the Incarnation, 1976), pp. 2-3.

and tastes, and discriminating judgments. It is decidedly not something one drifts into.

Leisure cannot be confined to just intellectual pursuits. It is not so much a question of the mind as it is a condition of the spirit. Man does not have a body and a mind which are in separate realms. Man must be seen as a whole person. To be at leisure, therefore, is not to be on vacation from reality. Leisure is part and parcel of contemporary man's world of real existence.

Leisure, then, is the time for discovery--or better, self-discovery. When I go on a vacation trip I find I get a renewed perspective on life. It is not the change of scenery that is so important, though this may be refreshing. Rather, it is the freeing of the mind from immediate habitual concerns to a consideration of ultimate concern. It is a time for rediscovering the meaning and purpose of life, for seeing the pursuit of living in its wholeness. Leisure is the growing time of the human spirit. Leisure provides the occasion for learning, freedom, growth, expression, rest, restoration, and for rediscovering life in its entirety. By its misuse the alternative to creative leisure is futility and despair, pointlessness and meaninglessness. Never before have so many had the opportunity to choose between the one or the other.

## Work and Leisure

Contemporary Christian thought has lost much of the balance between present and future which is so evident in the Biblical world view. It could be that Western man, particularly modern American man, has come to feel too deeply the burden of being historically significant. Goal-orientation has become overly developed at the expense of appreciating the "little" moments of life.

Witness the frantic preparations we make for our vacations and the cross-country marathons of four or five thousand miles in less than a month--often justified with a remark like "but travel is so educational for the children." Parenthetically, it might be said that we do not seem to take the first chapters of Genesis very seriously. Adam and Eve are cast as a kind of country squire and his wife. They really enjoy the garden and its life of leisure. Later, work is introduced as a punishment for sin!

Theologian and literary critic Romano Guardini argues that worship, formally understood, is far more like play than work. The liturgy, he writes, speaks measuredly and melodiously, employs formal, rhythmic gestures, is clothed in colors and garments foreign to everyday life. It is in the highest sense the life of a child in which everything is picture, melody and song. It is a pouring forth of the sacred, God-given life of the soul; it is a kind of holy play in which the soul, with utter abandon,

learns how to waste time for the sake of God.<sup>10</sup>

Of all human activities, worship is perhaps the least goal-oriented. It is the experience of a heightened sense of life in the presence of that which is most real, most beautiful, most holy. In the presence of God we experience joy, delight, grace, love, and judgment.

"It is of the heart of sin," wrote Augustine, "That men use what they ought to enjoy and enjoy what they ought to use." Money, for example, basically is something to be used. It is a marvelous invention. It permits us to travel without having to take along materials and produce to barter for plane fare, lodging, or meals. But if money becomes an end in itself, i.e., if we relate to it primarily as something to be enjoyed rather than used, it soon becomes our master. The miser is simply a person who values money for its own sake rather than treating it as a useful convenience of living. Wine, on the other hand, is something to be enjoyed, not to be used. It is given to use, writes the Psalmist, "to gladden the heart of man." It adds a note of joy to feast days and other special occasions. But if strong drink is used to help us forget our troubles or to bolster a faltering ego, we soon find ourselves its prisoner.

Trapped in the Protestant work ethic, we have tried to glorify God but have discovered little of what it means

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<sup>10</sup>Richard A. Baer, Jr., "Work and Leisure," American Ecclesiastical Review (September 1971), 50-52.

to enjoy him. We have learned how to develop and manipulate with great efficiency, but hardly what it means to waste time with one another and the world about us. Failing to realize that life at its deepest level is a gift, we have not adequately celebrated life and become aware of and sensitive to all the living things around us. Unsure of ourselves, we have tried to prove our status and worth through manipulating one another and the world.

### The Emergence of a Leisure Ethic

Though the information is fragmentary and ambiguous, we are beginning to discern the emergence of a leisure ethic. This emerging ethic is not wholly antithetical to the traditional work ethic--nor is it likely soon to replace it. But it is an alternative that is being consciously chosen by thousands of today's Americans, most of them young and many of them our most creative and committed Christians.

Like the work ethic, the new leisure ethic has significant religious and economic dimensions. That is, it is based on certain understandings of man and his role in the cosmos and is manifested in special forms of economic, social, and political behavior. As a part of what has been called a "new consciousness," it can no longer be ignored. In fact, it has already touched nearly every community in America and has created conflict in countless homes and congregations.

Thus far, the leisure ethic has been shaped largely

by late teenagers and young adults, especially by those who have been caught up in the liberation movements or in the counterculture. Yet this shaping is no monopoly of our alienated youth. The young people who solidly affirm the established systems are also in the picture. Indeed, perhaps because they are not as "hung up" on ideological abstractions, they are doing as much as our young rebels to foster the creative use of leisure. And many of our middle-aged and senior citizens are joining in the search for new meanings and values, are experimenting with new life styles and learning to celebrate leisure in their own way.

It seems then that, like the work ethic in the decades following independence, the leisure ethic may provide the basis for unity and harmony within American society in our time.

The leisure ethic is perhaps most succinctly defined in the popular slogan, "Do your own thing." This expression, coming into our language by way of the counterculture, can be understood as that culture's counterpart to the traditional doctrines of "calling." More important than its radical origins, however, are its radical assumptions: that each person is free and unique and that his personal dignity is not determined through his role in any system, religious or secular.

Most Americans are uneasy about the notion of "doing your own thing." Many of our politicians, radio evangelists,

and other prophets of doom have warned us of the anarchy and debauchery it supposedly invites. Obviously such emphatic personalism has its social and psychological hazards. But so did the Protestant doctrines of vocation out of which the work ethic grew.

From a Christian point of view, the important thing about an ethic of "doing your own thing" is not its economic and political risks, but its clear affirmation of personal dignity and freedom in the face of all the depersonalizing forces of modern culture, including institutional religion. In a time when educators and scientists (e.g., the behaviorist B. F. Skinner) suggest that personal dignity and freedom should be sacrificed to the gods of technology and bureaucracy in order to improve our civilization's chances of survival, a radical personalism may, in spite of its hazards, be a healthy corrective--perhaps even our best defense against technological totalitarianism.

In any event, "doing your own thing" is a viable ethic, a vocation, for increasing numbers of young Americans. For some, it means repudiation of the traditional systems of education and employment and a passionate quest for alternatives. For others, it means a more cautious selection of courses of study, more limited investments of time and energy in school and work, and more qualified commitments to institutions and organizations. For still others, "doing your own thing" takes the form of unrestrained pursuit of pleasure and self-satisfaction. And



for others, again, it becomes a deeper dedication to a particular form of human service. Obviously, "doing your own thing" does not necessarily mean repudiation of work; it often means deeper commitment to it!

Since the notion of "doing your own thing" has undoubtedly weakened traditional American institutions (including organized religion), the concern of those charged with the preservation of these institutions is to some degree warranted. Yet evangelical Christianity cannot escape responsibility for its historic role in promoting the values of personal dignity and freedom upon which this leisure ethic is based, nor can it reject these values without denying the gospel itself. Instead of worrying over the hazards of "doing your own thing," therefore, we ought to be discovering its opportunities. In other words, we should confidently and consciously affirm the leisure ethic as an exercise of the freedom we possess in Christ, and then make our thing the deeds of love, joy, and peace which spring from spirits freed of sin and guilt and promised abundance of life.

In an age when human beings are seeking, and to some extent finding, new experiences and understandings of freedom in so many areas of their lives, an age when authentic freedom is so elusive, it would be tragic if the churches should proclaim the freedom represented by the gospel so noiselessly that their message came through as a rationale for repression. Unfortunately, the church has sounded this

fainthearted to many young people. No wonder, then, that they are given to doing their own thing, including their own "Jesus thing," without the ministry of the church.

Along with the radical affirmation of the person, the leisure ethic boasts a pluralistic value system and accepts an incredible variety of life styles. There can be no personal dignity if dignity is something that is meted out to each person by society on the basis of an external, and ultimate arbitrary, scheme of rewards and punishments. (The so-called "dignity of work" has always been a false concept because it implies that a person's dignity is somehow derived from his work and that a person who has no work has no dignity.) Nor can there be genuine freedom if everyone is measured by the same scale of values or expected to follow a prescribed pattern of development and achievement. In a leisure-oriented society, people are encouraged to project widely differing goals and are offered a number of pathways by which to pursue them. Instead of the traditional benchmarks (e.g., educational achievement or economic success), ideas like "different strokes for different folks" and "whatever turns you on" will be the basis for analyzing and evaluating human experience. As Alvin Toffler writes:

. . . the realm of leisure, unlike that of work, is little constrained by practical considerations. Here imagination has free play, and the mind of man can conjure up incredible varieties of "fun" . . . the men of tomorrow will be capable of playing in ways never dreamed of before . . . and in so doing, by choosing among the unimaginable broad options, they will form

subcults, and further set themselves off from one another.<sup>11</sup>

Moreover, in a leisure-oriented society the forms and functions of social systems will be revolutionized (especially education and employment systems) away from patterns of conformity and processes of coercion into styles of maximum versatility and creative change. Indeed, it would seem that the sheer survival of the human organism in its complex and changing technological environment necessitates drastic reform of social systems to provide greater support for human flexibility and diversity.

Unfortunately, the very idea of a pluralistic value system and a variety of life styles repels many devout Christians. How can we have any order or cooperation in our society if people are all living by different rules? Will not pluralism ultimately result in anarchy?

These are valid fears. But two things must be kept in mind. First, the complex postindustrial systems on which the leisure-oriented society are based will of necessity impose certain values and patterns, whether we like it or not. Technological systems, for example, demand absolute rationality, absolute interdependence, absolute consistency, accuracy, and reliability; else they simply do not function. A society based on technological systems will demand of its human constituents much higher levels of individual integrity

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<sup>11</sup>Alvin Toffler, Future Shock (New York: Random House, 1970), pp. 256-57.

and corporate cooperation than were ever required, or even hoped for, in the agrarian and industrial stages of civilization. It is difficult to imagine how the technological systems of the future will shape human values and life styles, but it is impossible to conceive of the coexistence of technology and anarchy.

Second, viewed from either a geographical or a historical perspective, the People of God have already, in fact have almost always, experienced pluralism and diversity. From nation to nation and from generation to generation, there have been great variations in the personal values and life styles of Christians. One need only consider the various Christian attitudes and practices concerning consumption of schools, military service, the role of women, or countless other areas involving values to realize that pluralism is not an alien and subversive element in Christian experience. This will require many changes in the social institutions through which values are mediated. The role and significance of these institutions in assisting persons to realize their human potential will be greatly increased. Among the institutions that will have to change is, of course, the church. And the church, whose life and destiny have always transcended particular times and places and whose values have repeatedly broken out of cultural captivity, should be one of the institutions best prepared to adapt and flourish in the world of change and variety.

But neither the rationality of technological systems

nor the past experience of the church will exempt today's Christians from anguish and argument as pluralism and diversity spread. Like it or not, we are being compelled to choose the values and life styles by which we shall live and to respect the right of everyone else to choose also. Instead of viewing this as a threat to Christian values, however, we should see this as an opportunity to purify them. Instead of sounding alarm over the abandonment of certain prescribed Christian life styles, we should welcome the opportunity to develop more authentic and imaginative ones.

An ethic of radical personal freedom and a pluralistic system of values will change many patterns of personal activity and relationship. For example, we can anticipate that human relationships will become more meaningful but less permanent. People will relate to one another more and more because they want to and less and less because they have to. That hurts our notions of "til death us do part"; but at the same time it challenges us to keep relationships, or at least the ones we cherish, alive and growing, which really has been part of our mission as Christians all along! Again, of all people in the leisure-oriented society, Christians have least to fear so far as concerns any trend toward more honesty and freedom in human relationships.

Group loyalties, as well as personal relationships, will be put to the test. In fact, the leisure ethic is already contributing to the decline of loyalty to one's

group or place and promoting a new cosmopolitanism. When people are free to follow their own interests, to move from place to place, and to circulate among various social groups, they are less inclined to identify themselves with any particular interest or place or group. This will mean, on the one hand, that people will not allow themselves to be totally claimed or counted on by any group, including a congregation; and on the other hand, that they are less apt to be caught up in the chauvinism, rivalry, and petty affairs of any particular group. Ideas of national citizenship and denominational membership may have to be revised. One hopes that revision will hasten the demise of both nationalism and denominationalism as well as many of the other sectarianisms that still split the human family, and will enable future generations to experience the full significance of concepts such as the church and the world.

One of the greatest hazards of the leisure ethic is its need for instant gratification at the expense of deferred rewards. Leisured man is scarcely interested in "pie in the sky"; he wants to live now, even if that means settling for Pepsi and potato chips.

Young people are already hooked on the horns of the dilemma which this aspect of the leisure ethic represents in contemporary American society. On the one hand, they are virtually imprisoned in an educational system which is based on the principle of deferred rewards. ("Study hard, so you can be successful when you grow up.") On the other hand,

they are being bombarded by mass media advertising which arouses their desire for immediate satisfaction. (Enjoy it now, pay later.) Daily exposure to these conflicting signals frequently jars their psychological circuits. Some of them have tuned out both messages, preferring to risk social disaster rather than suffer psychic or spiritual destruction. Others are trying desperately to articulate and help resolve the conflicts. But parents and teachers are often too busy (doing their own thing?) to hear them.

In any case, it is clear that the leisure revolution is spawning a generation of people that will not wait for heavenly hospitality. If Christianity is to vie for loyalties in the leisure-oriented society, it will have to offer peace and joy in the here and now as well as an ultimate hope.

Finally, an ethic of "doing your own thing" in the world of today is not, and can never be, as individualistic as it sounds at first. "Doing your own thing" in the age of technology requires a supporting cast of thousands, indeed millions, of other people. In reality, the forms of work or play that can be pursued in isolation from society are precious few. It was possible for men to work alone, at least so long as they worked in pastoral and agrarian economies; but they have always needed each other for play. For all its freedom and diversity, a leisure-oriented society will be one that is truly interdependent.

Again, the sophistication of today's technology (and

of tomorrow's even more) renders competition between men and groups almost counterproductive. The more technology advances, the more it requires coordination and cooperation among its managers and beneficiaries. American society will learn to provide adequately for its weaker and poorer members, not because prospering Americans are getting more generous and kind, but because they are beginning to realize how necessary the well-being of others is to their own. We may even learn to love our enemies, not necessarily because we are becoming any more loving as a people, but because we will realize that we need them as buyers of our goods and services.

In other words, the leisure ethic can lead us into new discoveries and profound experiences of brotherhood. Instead of pursuing arbitrary and elusive signs of success (which more often than not involve comparisons and envious competition between ourselves and our brother), we can give our best efforts to the enjoyment of life (which almost always involves a sharing of its gifts).

In summary, therefore, it can be said that the emerging leisure ethic has several discernible aspects. It is based on a radical affirmation of personal freedom. It presupposes a pluralistic system of values and promotes a wide diversity of life styles. It compels the integrity of human relationships and replaces narrow group loyalties with more cosmopolitan attitudes and interests. It prefers immediate satisfaction to promises of future happiness. And it



advances the interdependence of men and groups instead of their independence and competition.

Probably most Christians find it difficult to affirm all of these aspects of the leisure ethic, but they will find it increasingly difficult to ignore or oppose them. The hazards are real, but the creative and redemptive possibilities will challenge the bravest and freest Christian spirits of our time. Freedom has always been a disturbing concept. It has terrified rulers and leaders and has threatened even the most sacred values and the most secure institutions.

But freedom is at the very heart of the gospel of Jesus Christ. It has been the key to the development of the Judeo-Christian tradition and modern civilization in spite of the bungling with which every generation has handled it. How this generation handles the freedom accruing from the leisure revolution will determine the direction of both our religious tradition and the civilization it has nourished. And it is the gospel itself that calls and challenges us to new consciousness and new sharing of our freedom.

## LEISURE AND PLAY

### The Concept of Play in Relation to Leisure

As a means of exploring leisure in another dimension, I would like to turn now to a consideration of play,

one of the primary manifestations of leisure.

Representing everything on a spectrum from an infant's initial kicking to the terrifying machinations of a professional football game, the concept of play is extraordinarily difficult to define. Play is often understood as referring specifically to the activities of children in contrast to the serious minded work of adults. Johan Huizinga and Josef Pieper are two of the most profound students of leisure and the spirit of play. In a brilliant and provocative study of the function of play, Huizinga contends that civilization is, in its earliest phases, played. "Civilization arises and unfolds in and as play . . . genuine, pure play is one of the main bases of civilization."<sup>12</sup> Pieper argues that "culture depends for its very existence on leisure."<sup>13</sup>

These two scholars readily suggest the importance accredited to the spirit of play and to the place of leisure in creation and maintenance of culture.

Marshall and Inez McClintock, in their study Toys in America, express an incisive understanding of the importance of play and play's artifacts, toys. They suggest that toys might provide insights about our entire society, that the amount of play and the number and nature of toys

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<sup>12</sup>Johan Huizinga, Homo Ludens (Boston: Beacon Press, 1955), p. 5.

<sup>13</sup>Josef Pieper, Leisure (New York: Pantheon, 1952), p. 19.

might reveal a great deal about any stage of history:

The more we learned, and the longer we worked, the more clearly we saw that toys and games were indeed accurate mirrors of the adult world. When grownups worked hard and enjoyed few amusements, children played little and owned few toys.<sup>14</sup>

Toys reflect the adult world scaled down to child sizes, and games are world-building activities. Students of social life use games as working models because they seem to display in a simple way the structure of real life situations. Play, then, is a way of reducing life to its liveliest elements.

The simple word play becomes complex when one tries to analyze its varied and numerous meanings. It may be used as a noun or a verb. We can witness a play, but we can also play an instrument, play a game, play fair with the other fellow, play havoc with the state of things, or even play a prank on our neighbor.

Webster's new Third International Dictionary requires no less than ninety-five separate entries to define play. As a working definition we may consider human play to be an activity characteristic of all ages, occurring in a social setting. It is free and has none other than a self-directed aim; it is real only as a self-construct; it is happy, euphoric, rather than sad; it is structured, characterized by rules and regulations; it is meaningful activity.

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<sup>14</sup>Marshall McClintock and Inez McClintock, Toys in America (Washington: Public Affairs Press, 1961), p. 5.

At this point, I would like to examine various aspects of this definition:

1. In contrast to the animal kingdom, all ages of humans play, whether adult or child. To grasp this is to be able to speak of the pervasiveness of a play spirit and implies rejection of earlier theories which equate play only with the affairs of children. It suggests further that a man never stops playing, although play forms may be modified. Play is an activity that may be expressive, dynamic, and educative for all ages.

2. Play activity occurs in a social setting, either directly within a social group or at least within a socially determined environment. As a recent pamphlet title suggests, "You Can't Be Human Alone." Huizinga has noted that play tends to promote the formation of social groupings which may surround themselves with secrecy. Play is social in the sense that there is no act without interaction.

3. Play activity is free. It is voluntary activity, although the environment may not be freely chosen, as in the case of a playground with its space limitations. No one can force another to play. In this sense, some recess provisions or controlled recreation must be considered false play. As with leisure, play is an activity which is in itself free, aimless, amusing. There is a delightful quality of spontaneity about play.

4. The aim of play does not extend beyond the playing. There is no material producing purpose. Of

course, the view that no material interest is involved can be an overstatement. Note the financial aspects of gambling as incorporating a play element. Hobbies may take on a utilitarian goal. Yet play is essentially an end in itself.

5. Play is real, within the construction of the play situation. It is real when one says, "Let's play"; and it becomes unreal when one says, "Let's stop playing." The reality is self-assigned and self-ranked. When the reality of the play situation is absolutized in relation to the reality of the rest of life, then we speak of maladjustment of the society or of the unbalanced person.

6. Usually happy, euphoric play may include a variation of emotions within it. Thus, there may be sadness at losing a game or elation at winning; there may be resistance to participation or even dislike of the play form. This allowance for varied emotional response suggests that it is improper to define play simply as pleasurable activity. As Huizinga said,

. . . the play mood is one of rapture and enthusiasm and is sacred or festive in accordance with the occasion. A feeling of exaltation and tension accompanies the action, mirth and relaxation follow.<sup>15</sup>

7. Play is structured within its own play world. This implies a freedom within bounds, for rules and regulations are necessary; but it does not imply a contradiction to the earlier characteristic that play is free activity.

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<sup>15</sup>Huizinga, op. cit., p. 132.

Moreover, as Huizinga points out, there is spatial structuring, whether it be the baseball diamond, the courtroom, or the sanctuary.

8. Play is meaningful activity. Play may serve as a possible means of self-expression, mutual enjoyment, release from tension or loneliness, or an attempt to adjust to reality. Some meaning is found positive or negative for the person engaged in play.

Play as a world symbol goes beyond the categories of doing, having and achieving and leads us into the categories of being, of authentic human existence and demonstrative rejoicing in it. It emphasizes the creative against the productive and the aesthetic against the ethical. Earthbound labor finds relief in rejoicing, dancing, singing, and playing. This also does labor a lot of good.<sup>16</sup>

The definition of leisure must necessarily be broader than that of play. Perhaps it is sufficient to state that real leisure includes play, or that play is a function of leisure. Play occurs in leisure time and is significant as a leisure expression. Like leisure, play is done for its own sake for sheer enjoyment. Without play the growth of the life of leisure is stunted. August Heckscher reminded us that play is at the heart of life and leisure:

This should not seem strange; indeed it should seem very obvious, except for the fact that a genius for play has been marked by entertainment, amusement, and distraction. All this is fine so far as it goes; it is all a part of the way people spend free time when it comes to them in quantity. But it will begin to pall, the hobbies, the travel, the television shows, the spectator and even the participant sports, unless

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<sup>16</sup>Jürgen Moltman, Theology of Play (New York: Harper and Row, 1972), pp. 23-24.

beneath there is a sense that life itself is a kind of game.<sup>17</sup>

Play, like leisure, is built upon freedom. No matter what else we might say about play, we would acknowledge that it cannot be forced on another person. When a man plays he is doing what he wants to do; in a sense he is being most truly himself. For this reason anthropologists have discovered that one of the best means of examining a culture is through the way people express themselves in their play.

Of necessity, play deals with the whole person. Leisure may be defined as freedom from some necessary obligation, with the result that leisure itself is oriented in terms of the obligation rather than established in its own right.

With play, however, the situation is different; or play must be seen as requiring activity that absorbs our complete attention. It has its own goals and its own rewards, although it stimulates them together as a unity. Thus, it allows the whole person to express himself.

That play has been used to serve other than its own end, however, is apparent throughout history. With the Roman state, for instance, young children were allowed to play as they pleased; but as soon as the state felt they were old enough, they were taught to run, wrestle, and swim

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<sup>17</sup>August Hecksher, The Public Happiness (New York: Atheneum, 1962), pp. 176-77.

and to participate in activities which fitted them for warfare. Play was considered by the Romans as a means of educating for military purposes. At the other extreme, play can be viewed as purely the expression of exuberance, of an overflowing enthusiasm for life itself.

If culture stems from play, and if civilization has been enhanced by play, then it is fair to expect new cultural enrichment, new forms of relatedness, to emerge from the new leisure opportunities in American society.

Shakespeare has made immortal the saying that the theater (playing, in his language) has as its main end "to hold, as 'twere, the mirror up to nature; to show virtue her own feature, scorn her own image, and the very age and body of the time his form and pressure."<sup>18</sup> Perhaps the play of which we speak is such a mirror to a man's person, reflecting his self-understanding, his ultimate values, his place in relation to others. A man's playing determines in part who he is.

In the Biblical perspective men are created as children of God to become brothers. Thus, a major teaching of the Christian Church is the emphasis on mankind's oneness in Christ. Of course, it may be charged, with some justification, that there is often more oneness at the local softball game than in most churches, not to speak of denominational rivalries. On the other hand, note the

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<sup>18</sup>William Shakespeare, Hamlet, Act III, Scene 2.



element of play in the formal sense within the worship structure. Within the church setting the play spirit may reach lofty heights, or it can sink to depths which devalue play. There are many churches which use play as a means of evangelizing. These sports-arena churches are decked out with barbells, tennis courts, and bowling alleys to bring youth to Christ.

Games have a social significance, and a great part of their pleasure derives from the social feeling which they generate. Members who fail to contribute to group consciousness and the concept of fair play may be cast out from the play group.

Play has been socially significant in another sense in recent American life. It has provided a primary avenue for minority racial groups to improve their social status. The tremendous stride toward equality and opportunity in the entertainment and athletic fields by racial minorities is not an end in itself, but surely a by-product or an unintended result of play.

### The Functions of Human Play

We have seen that the phenomenon of human play is complex. People play in many different ways and for many different reasons. Play may be the elevation of the human spirit to the free sharing of itself with others in community, the free expression of one person before God, or the tortuous and confused conformity to the mass recreation

market.

Just why man plays is indeed a complex question. A slightly easier question to analyze, and one which may provide clues to the motives for play, is to find the functions that play fulfills for the individual and for society.

Man plays for self-expression and communication. In play he may express natural joy which is closely channeled and restricted in the normal course of life. He may also find in play the opportunity to vent either harmless or unhealthy emotions.

In play man may communicate for the sheer joy of sharing ideas with others, of doing things with others, of being with others. Insofar as he is able to maintain his own self-identity as opposed to being submerged in the mass identity of the group, and to the extent that this participation is healthy or that he grows in his own self-understanding, we must see this function as extremely positive. It is a reflection of man's nature that he has been created a social being.

Man also plays for the sheer joy of play itself. The euphoric part of life is its highest form, insofar as it takes place within a context of concern and respect for others and for issues of social significance. The sheer indulgence of the individual in pursuits which only tend to separate him from his fellow men and to enhance his own selfish aims at the expense of the public interest must be

rejected from Christian perspective. But to see the natural desire for happiness as part of God-given human nature is to understand the spirit of the Biblical writer who said: "A cheerful heart is a good medicine, but a downcast spirit dries up the bones."<sup>19</sup>

Our own national forefathers were so taken with the rationalistic ideals of the right for every man to have this happiness that they included the "pursuit of happiness" in the founding document of our nation. Our modern interpretation of this statement tends to be less naturalistic and somewhat more realistic; yet the ideal of the American nation has always been and should always continue to be to express the belief that every man has the right, the sacred right, to find happiness and joy in this world. Our play must express this joy. When the natural joy of life bows and gives way to the conformity of a civilization that is solely economically or materialistically minded, then men must reaffirm their basic right to the "pursuit of happiness."

Play no doubt provides many people with a security that they fail to find in the rest of life. For others it may be an escape from reality, a flight to fantasy. To the extent that this is a universal phenomenon, it probably is not extremely dangerous.

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<sup>19</sup>Bible, King James Version (New York: The World Publishing Co.), Proverbs 17:22.

Play also serves as a substitute for work satisfaction. It forms the best defense against the routine and monotony of life and work in a compartmentalized and fragmented industrial civilization. It gives the worker a sense of adventure which has disappeared from his working life.

Play functions further in giving expression to the desire for community and relationship with other humans.

Group experience can be corruptive, but it can also be one of the noblest forms of the play spirit. So adult men and women, children and adolescents play in groups; they attend games, they play at pursuits which are socially oriented.

Play functions further to bring men a sense of wholeness and freedom. Both of these concepts, wholeness and freedom, have been touched upon earlier. Perhaps, however, we are prone to forget the fact that freedom is a moral issue, that the possibilities for men to become their real selves in wholeness of life are a moral commitment of the Christian.

Of the many writings by Alexander Reid Martin during his service as Chairman of the Committee on Leisure Time and Its Uses of the American Psychiatric Association, doubtless the most distinctive feature has been his recurrent emphasis on the need for a holistic approach to life. Leisure is not something that occurs on the fringes of consciousness; man's play is a reflection of his total personality, and the

abortive extremes of behavior which we see in mentally ill persons often represent just one element of normal life which has become corrupted and dominating.

The immediate implications of Martin's work and the work of recreationists and experts in the use and management of time within the perspective of a man's total life and personality is that future planning for leisure and for the play activity of man will include such a total view of personality. In its theological understanding the churches have pointed toward a holistic concept of man and human personality. In this perspective play will be viewed as a natural and good part of man's life, not to be lightly valued or entered into without adequate preparation during the formative years.

The moral dimensions of the situation are readily apparent. A conference sponsored by the Jewish Theological Seminary in America on the Problems and Challenges of the New Leisure makes this point clearly: "To be aware that there is a moral factor involved in the choices one makes in his personal freedom is itself the first moral responsibility in man's use of his leisure time." One fulfills the moral principle of giving of himself to the useful occupations of society, leaving the world a better place for his neighbors and his family than he found it. As for himself, to develop fully his own unique and inherent resources is the greatest single act of individual freedom. In this common quest leisure and the spirit of play are united.

### The Misuse of Leisure: Play and Delinquency

Juvenile delinquency is one of the tragic consequences frequently attributed to the new leisure society. At the onset we must clarify what delinquency is. Taken in its legal sense, a juvenile delinquent refers to a young person who has violated a law and has been legally apprehended or tried in court. Viewed strictly in the legal sense, delinquency affects only a small section of our youth, some three or four per cent. Moreover, juvenile delinquency rates have steadily risen in these post World War II years, not only in numbers but also in the gravity, violence, and brutality of the offenses. Indeed, the Secretary of Health, Education, and Welfare estimates that if present trends continue, three to four million juvenile offenders will come before the courts in the next decade.

It may be true that some youngsters misuse their free time in tragic ways--gang rumbles or experimentation with narcotics. In an early study on "Delinquency and Spare Time," Henry W. Thurston argues that 75 per cent of the delinquents studied developed their behavioral difficulties through the habitual misuse of leisure time.<sup>20</sup>

To pin the blame for delinquency simply on leisure would be a gross oversimplification. Anyone acquainted with the field knows that the roots of delinquency are complex

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<sup>20</sup>Henry W. Thurston, "Delinquency and Spare Time" (Cleveland: Cleveland Recreational Survey, 1918), pp. 105-18.

and multiple, that any simple or single casual explanation is likely to be misleading.

Observers are prone to overlook boredom as a contributing source in their understandable attraction to the more obvious conditions that gave rise to deviant behavior, such as slums, poverty, broken homes, lower class standing, rejection, comic books, lack of community resources, and family personality disturbances.

As we noted earlier, boredom is one of the typical responses to the abundance of available free time. Boredom is associated with the sense of life's meaninglessness, emptiness, and pointlessness as well as too much time filled with nothingness. Delinquency may be viewed as a protest against this state of mindlessness, against the meaninglessness and emptiness of life. After spending several months roaming the streets with a delinquent gang, the perceptive playwright Arthur Miller came away with an overwhelming conviction "that the problem underneath is boredom." He wrote:

The boredom of the delinquent is remarkable mainly because it is so little compensated for, as it may be among the middle classes and the rich who can fly off to the Caribbean or to Europe, or refurbish the house, or have an affair, or at least go shopping. The delinquent is stuck with his boredom, stuck inside it, stuck to it, until for two or three minutes he "lives," he goes on a raid around the corner and feels the thrill of risking his skin or his life as he smashed a bottle filled with gasoline on some other kid's head. In a sense, it is his trip to Miami. It makes his day. It is his shopping tour. It gives him something to talk about for a week. It is life. Standing around with nothing coming up is as close to dying as you can get. Unless one grasps the power of boredom, the

threat of it to one's existence, it is impossible to "place" the delinquent as a member of the human race.<sup>21</sup>

To understand the phenomenon of boredom and delinquency, we must turn first to a discussion of adolescence. Today the plight of the adolescent is compounded. Not only must he work out the conflicting pressures in his life, but he does so in an atmosphere charged with fear, frustration, and a sense of helplessness in an age of world revolution and potential total destruction. Life is precarious, filled with anxieties and uncertainties. Most of today's youngsters have lived all their years not only with the bomb scare, but also with human fallout in the social environment. Has any other generation had to coexist with a threat of chaos on such a scale? Has any other generation had to live in such a gadget-filled society?

One manifestation of the adolescent's idealism is the search for meaning. For some life has lost its savor, meaning and purpose are dead, and the only meaning comes in the fit of rage, after which one finds his moment of glory and recognition in an attention-getting front-page newspaper story of teenagers' brutality, killing, or thievery.

Still another manifestation of idealism is the adolescent's rebellion, not just against his parents, but against authority in general and against the values of the adult world. Indeed, acute observers have noted that the

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<sup>21</sup>Arthur Miller, "The Bored and the Violent," Harpers, XII (November 1962), 51.



rebellion of today's youth is unfocused. The adolescent has been largely deprived of things to rebel for as well as against. He is a "rebel without a cause." A healthy rebellion may be part of the process of growing up; but lacking any clearly defined target to rebel against may lead to a purely negative, destructive form of rebellion. Thus, many of the antisocial acts of teenagers such as vandalism, rape, and sadistic attacks express a blind rebellion. The act itself is symbolically important to blot out the mood of boredom.

Throughout this period of adjustment, fraught with stresses on the mind and spirit or self-surrender to aimless drifting, lurks the specter of boredom--threatening the possibility of leisure. Thus, the threat of leisure for the young is a double threat; it is a serious time when the adolescent needs to feel that he has some purpose, and it is time empty of meaning. Leisure cannot mean fulfillment if the youth can find little meaning in life around him, just as work can have no fulfillment if there is no opportunity for leisure.

The emptiness of life and its implications for delinquency have been discussed in a most provocative study by Paul Goodman in Growing Up Absurd. Many of today's youth bear an attitude which Goodman characterizes as "chronic boredom."<sup>22</sup>

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<sup>22</sup>Paul Goodman, Growing Up Absurd (New York: Random House, 1956), p. 11.

All the frustrations a youth encounters in the perversions of national values prompt him to chronic boredom, apathy, and disinterest. Thoroughly disillusioned, he is reduced to simply "hanging around," and in his despair he does nothing at all. The issue of too much time and of aimless and mindless drifting is brought out pointedly as part of the difficulty of growing up in the twentieth century.

The community existing with doubts about its teenagers will, statistically, have more delinquents. And the "delinquents" will have a harder time becoming anything but delinquents.

It surely will not be found in the usual answers of better housing, supervised recreation, more social workers, reading clinics, and the like. Crucial as these measures are, they are inadequate to penetrate the pervasive sense of boredom. Boredom is essentially a condition of the spirit, and idleness is the despair from weakness which Kierkegaard analyzed as the "despairing refusal to be oneself." Arthur Miller set us in the right direction when he wrote:

I do not know how we ought to reach for the spirit again, but it seems to me we must flounder without it. . . . The spirit has to be that of those people who know that delinquents are a living expression of our universal ignorance of what light ought to be, even of what it is, and of what it truly means to love. . . . Who from his own life, from his personal thought has come up with the good teaching, the way of life that is joy?<sup>23</sup>

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<sup>23</sup>Miller, op. cit., p. 56.

It would seem, then, that leisure time can be potentially dangerous, but, of course, is not necessarily so. When the person who finds himself with excess time on his hands does nothing with, but rather drifts aimlessly looking for kicks and for thrills to break the spell of boredom, either alone or in a gang, then delinquency is apt to be an invited guest.

However, when direction and aim are given to his use of time, a sense of purpose and meaningfulness to life, there is a good chance that youth will put leisure time, not to tragic, but to triumphant uses. At the end of the day the burden of proof seems to fall on the adults. Have they failed or succeeded in communicating to their children the reality and the meaning that is life? What do they know of joy? Leisure time is here and destined to stay. But must the same be said about its tragic use in the alarming amount of juvenile delinquency?

The analysis of this dimension of leisure has been largely confined to a positive treatment of leisure and the spirit of play and to the negative consequences for some youth caught up in the tragedy of delinquency.

## HISTORICAL PERSPECTIVES OF LEISURE

### From Holiness to Festiveness

Although religion often has been guilty of putting a damper on the enjoyment of leisure, this by no means has

been its exclusive role. In considering another dimension we will see something of the major, positive influence which religion has had on the historical development of leisure through the observances of holidays and festivals. The roots of these celebrations can be traced to primitive times when men first set aside certain "holy days" as special occasions for ritualistic festivity. In the preindustrial period these holy days constituted a chief source of leisure, and the transition from "holiness" to "festiveness" reflects a major element in the evolution of leisure.

The importance of considering this historical source of leisure is evident from George Stewart's description of holidays in contemporary America:

Perhaps the most discouraging feature about American holidays is their tendency toward leveling. By a kind of erosion they all seem to be doing the same thing. What people do on the Fourth of July is likely to be just what they do also on Decoration Day and Labor Day. . . . A holiday has simply become, for most Americans, a day when one is free from work.<sup>24</sup>

We might add to Stewart's description that our holidays are often celebrated with the same kind of active franticity or passive boredom which characterizes a good deal of what we call leisure time.

Of course, we cannot return to a primitive or even a preindustrial view of holidays, but we can benefit greatly from an understanding of both the original impulse to designate holy days and the historical origin of our

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<sup>24</sup>George Stewart, American Ways of Life (Garden City, N. Y.: Doubleday, 1954), p. 274.

holidays and festivals. Providing a conscious link for us with our past heritage, these days can be occasions for joy, self-awareness, and wholeness of life; reminding us of happenings in our natural, social, and spiritual life, they can be times for reaffirmation of meanings and rededication to future actions and motivations. In short, if we blow a fresh breath of life into our holidays and festivals, the historical tap root of leisure, they can become for us sources of true leisure.

An analysis of holidays can reveal much about ourselves and our leisure, for people celebrate what they deem to have worth. In contemporary American holidays and festivals, and the way they are celebrated, we can see the pervasive sense of uncertainty and vagueness about what has value. Both leisure and holiday observances occupy a very ambiguous place in the thinking of most Americans.

The connection between holy days and festivals is obvious, and we should be less puzzled than we are that so many sports and even fine arts seem to be entangled with religious ceremonies. We draw odd conclusions from the circumstance, at times, assuming that art itself is in some way a religious observance or that religious experience is essentially aesthetic experience. What happened, of course, is that religion, having closed the door to work for a day in order to protect an activity of the spirit, completed its own activity without having occupied the whole day. The worshipers were now turned loose to engage in another

exercise of the spirit, the spirit of being free. They played games, and invented drama, and got drunk. How far the two gratuitous, nonprofit activities grew from one another, while still belonging to the same day in time and the same arbitrary divorce from labor.

### American Holidays

Those who settled in America were heirs of the revolt against holy days (holiness) which shook the seventeenth century. Thus, the religious heritage of our country is marked by the belief that in austerity and hard work man makes his true response to God. It is quite possible that the Puritans rejected ceremonies and liturgies as such, for the sins committed by a church which happened to be ceremonial and liturgical represented what they had just escaped from. This distrust of religious formalism left the people bereft of holidays as well as ceremony and liturgy in worship; the free and informal characterized every major American religious movement, with the ceremonial branches of Christendom (Roman Catholicism, Episcopalian, Lutheran) being, for a time, a minority.

Another reason for the evident lack of holidays in the new country may be seen in the tie holidays have with their mother country, both in spirit and in whatever seasonal connection they might have had. For instance,

May Day in England was a festival to mark the opening of spring, when the blood first ran warm, and lad and lass thought of life. But in Carolina the

spring came earlier, and by May 1 the land might already have been for a month under the blanket of sultry heat.<sup>25</sup>

Then, too, there was much work to be done in the new land and paid holidays were unheard of. What got done depended on the energy and devotion of the people; time for the necessary tasks was precious.

The subsequent growth of holidays in America would seem to be an indication of the pervasiveness of the urge to celebrate and the need to have times set aside which mark significant events in one's history, as well as the growing recognition that there is need for leisure in life. Americans have developed a sizable number of special days honoring various aspects of our religious and national life. Some of our holidays were revivals of days already observed in other places like Christmas, Easter, and New Year's. A few were reinterpreted and adapted from similar occasions in other places such as Washington's birthday which replaced the celebration of King George's birthday; and others were created brand new like Thanksgiving, Independence Day, and Labor Day.

There are certain emphases in our present celebrations which can be described as patriotic, religious, seasonal, and familial.

There are two major notes which must be made about American celebrations in relation to the leisure problem.

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<sup>25</sup>Ibid., p. 252.

In the first place, holidays are most often thought of strictly in terms of their existence as "fringe benefits," that is, as days off work with pay or days which pay "double time" if the employee has to work. This enhances the tendency to think of them as earned time off which should be spent in idleness, or in traveling, as a respite from work. Little attempt is made to tap the tradition of the occasion as a resource for the leisure which the day makes possible. As the number of legal holidays increases there will be more free time, but this time will not automatically be true leisure.

In the second place, the terrific commercial pressures exerted on holidays and special days make the values embodied in these occasions very ambiguous. Greeting cards, gifts, clothes, sports equipment, food, cars, et cetera--all goods and services are now slanted to the coming holiday or season. This process of commercialization is obvious in relation to Christmas, the high point in the retail year. The interesting thing to realize, however, is that some of our special days have been virtually created by the commercial market! For example, George Stewart writes that "by trying to build up Valentine's Day (February 14) as an occasion on which a husband buys his wife a present, stores are attempting to improve February, at present the lowest month."<sup>26</sup> Customs for observing special occasions

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<sup>26</sup>Ibid., p. 273.



are being set by the outside commercial world rather than growing out of the significance of the day itself. An editorial in the New York Times called attention to the origin of our holidays in a most illuminating way:

We call them the holidays, too seldom remembering that they are holy days, days of reverence for life and the spiritual meanings implicit in it. Root meanings that go back to pagan times relate the word "holy" to "Whole" and even to "healthy," in the sense of completeness. Even in the earlier days of the Christian era, holiness and a degree of reverence extended to a host of everyday things and natural phenomena that we now have made commonplace, to our loss.

There were holy plants among them the holy mallow. We still know it, still grow it in our country door-yards, but today we call it the hollyhock and forget its earlier significance. There were holy trees, each for a particular reason, among them one with thorny green leaves and bright red berries. We grant it holiday status today, but in the way we spell and pronounce its name, holly, we ignore the meaning it had.

There was a mystery and there was reverence for the whole of life, healthy mystery and holy reverence, before man began saying he knew all the answers. The basic mystery prevails, and on occasion man can even admit that he neither made the earth nor set the stars in their courses. The holidays we now celebrate are such an occasion.<sup>27</sup>

If we make the effort to be open to the significance of our holidays as holy days, they may become vital forces for leisure and life, in our time even as they have been at other times in history. Nothing short of a new reformation will reverse the trend from holy days to holidays and restore the sense of holiness to our holidays.

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<sup>27</sup>Editorial, New York Times (December 26, 1962).

### The Puritan Influence

The Puritans did not foresee the possibility of a leisure society; therefore, we cannot infer that they rejected it as an alternative. They had reservations about leisure when there was work to be done, yet they contributed to our increased leisure by emphasizing the building of a responsible society via responsible individuals. Furthermore, a disciplined life of self-control and self-evaluation is still an honorable pursuit.

How, then, is it possible to evaluate our new state of leisure? Is it possible that Puritanism may provide help?

For one thing, Puritanism was rooted in a view of life as a unified whole under the sovereignty of God. Because work was their dominant necessity, they did not see the other dimensions of life as separate within the total scheme of purpose and meaning. Attempts to speak to the leisure situation today have sometimes contributed to further fragmentation by divorcing leisure from the rest of life: we are free in leisure, unfree in work; leisure is unobligated time, the rest (work, family, sleep, eating, etc.) is obligated. The implication clearly is that leisure is the most desirable part of life because it is free and unobligated; the rest must be endured. No matter how much leisure time increases, however, it will have to be integrated with the rest of life if it is to be creative and

meaningful. Often the person with a leisure problem, whether too much free time or too little, is the person who is just dissatisfied with his life as it is. To live abundantly requires a context in which all time and activities of life are contained and given significance.

It may well be that the Puritan concern for a useful and responsible life and for seasons joy will be part of the new leisure ethics.

The idea of Christian stewardship--a responsible use of time, talents, and possessions--applies to leisure as well as work. The Puritans failed to see that the successful practice of virtue in business might carry its own temptation to excess; let us learn from them and anticipate such problems in a leisure-oriented society.

A second area in which the Puritans may help us concerns acting in their world. It is interesting to note that though they affirmed this life only as a step to the next life, they nevertheless acted in it realistically and deeply. With worship and study at the center of activities, their faith then radiated out and pervaded participation in government, business, family, and social occasions. How much more could we, with lives free from the dangers, hardships, and demands which the Puritans faced, participate in the pressing concerns of society if we took advantage of our leisure to that end? Perhaps the central place where we will depart from the Puritan view is in their attitude toward life in the world.

A faith relevant to our "world come of age" must be based on the understanding that God created the world good, and to love it and its wonders is to love his work. In our surroundings of impersonal machines, phony commercials, and superficial relationships our greatest task is to penetrate those externals and love the world with deepened affections. Material possessions are as relative and transitory for us as they were for the Puritans, but fellowship with others and involvement in the human family are joys to which we are called. Only by living deeply can we be prepared to understand the possibilities and utilize the potentialities of the leisure which is ours.

Finally, in the Puritan faith the church provided a supportive and a directing influence in human conduct. Perhaps it can now give aid in understanding and utilize increased leisure in the context of faith. Rather than leaving people to find their leisure standards through television commercials which urge them to buy their pleasure, we can give support to the view of leisure as a creative use of talent and responsibility in a variety of ways. Rather than letting the work motive "to get ahead" transfer to leisure, guidance can be given concerning the need to let go and rest in nonactivity. Self-improvement as personal growth is one thing, but allowing social pressures to turn leisure into more work is another.

The significance of church membership and participation for individuals and families as a leisure activity is

another focus. To do this the churches will have to study the leisure needs and possibilities of its people. For instance, one study of summer activities of children in relation to the church program revealed several important facts: The church cut its program in the summer because so many people went out of town, when really very few families were gone more than two weeks out of the summer; the church geared its activities toward the children, but evidence suggested that families liked to do things together; summer activities for children of low income, nonchurch families were the greatest need, but few churches ministered to any but their own regular attendants.<sup>28</sup>

By returning to the source of that spiritual power perhaps we can shape a society which, though leisure-oriented, also is pregnant with meaning and purpose.

### The Lord's Day Tradition

Of the factors discussed in this chapter the sabbath practice of resting one day in every seven has contributed most consistently to man's opportunity for leisure. As a holy day/holiday, the sabbath has been by far the most important, as George Stewart quipped, "fifty-two times as

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<sup>28</sup>Lauris B. Whitman, Helen F. Spaulding, and Alice Dimock, A Study of the Summertime Activities of Children in Relation to the Summer Program of the Churches (Committee on Children's Work, National Council of Churches of Christ in the U.S.A., 1959).

important as any other holiday."<sup>29</sup> In Puritanism the sabbath was regarded as the high point of the week and was protected as a day for worship and rest.

Originally, of course, the sabbath referred to Saturday, the Jewish weekly holy day. The motivation for instituting the sabbath was apparently twofold: humanitarian in its provision of rest for both men and animals, and religious in its positive designation as a day of worship and joy.

There is little doubt, however, that it was the religious impulse which was primary and which enabled the faithful to secure the day as one free from work. This sabbath tradition, Alan Richardson noted, through Hebrew and Christian history, "gave to working people the only regular rest from labour they ever enjoyed."<sup>30</sup>

In recent times there has been a great deal of discussion concerning sabbath/Sunday rest and the constitutionality of Sunday "blue laws," that is, state laws governing the conduct of business on Sunday.<sup>31</sup> Part of the controversy arises from a sense of justice: should people who close their businesses and observe a religious day of rest other than Sunday be made to close on Sunday as well?

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<sup>29</sup>Stewart, op. cit., p. 247.

<sup>30</sup>Alan Richardson, The Biblical Doctrine of Work (London: Student Christian Movement Press, 1952), p. 54.

<sup>31</sup>Hiley H. Ward, Space-Age Sunday (New York: Macmillan, 1960), p. 7, footnote 4.

Part of the controversy also involves the question of whether it is now necessary to keep Sunday as a strict, so-called day of rest. As leisure time continues to increase with longer weekends, and as the demand for goods and services mounts, the traditional role of Sunday will be called into question even more.

In the light of the present problem it is important to remember that the sabbath/Sunday (the Lord's Day) observance was meant to be a blessing, not a burden.

In its provision for rest from labor and refreshment for the spirit the sabbath tradition has proclaimed that work is not the chief end of man, hence it has supported the opportunity for leisure. But the major problem has been, and still is, what is to be done in that leisure.

The issue of Sunday observance goes much deeper than whether it is supported by civil law, however. For one thing, in modern society it is impossible for everyone to rest on the same day as they could in the simpler agricultural life of ancient Israel. People in the area of public service, such as policemen, firemen, and doctors, must be available on Sunday as well as those who supply such necessities as food, drugs, and gasoline and those who serve our recreational needs as lifeguards at the beach, ushers at the movies, and bearers of that great institution, the Sunday newspaper. Furthermore, there is an increasing loss of the sense that Sunday is a religious holy day and a growing tendency to regard it as a regular day off to which

working men are entitled. This loss of the sense of "holiness" in regard to Sunday may well be part of the whole erosion of meaning which has taken place in American life. Interestingly enough, the rise of leisure seems to be at the root of the matter. When Sunday was the only day of leisure it was regarded as special, and attention could not help being drawn to what made it special. As more leisure has become available Sunday has been absorbed into that broad category of "free time" which one has earned and can spend as he pleases.

Regardless of the complexity it causes, it is good that leisure is increasing. A leisure weekend is becoming the norm for most workers, freeing both Saturday and Sunday. Herein may lie our opportunity to enable the minority faiths who observe Saturday as their rest day to do so without economic disadvantages. As the Sunday leisure continues to extend backward into Saturday, and even Friday, for various industries, banks, and large businesses, it is possible that workers in smaller businesses, shops, and stores will desire the same advantage. Hiley Ward suggests that a three-day sabbath is not out of the question in the "space age." Such an arrangement would increase opportunities for participation in family, community, cultural, and church affairs.

If this be the case, many of our contemporary values would need re-evaluating. One area in particular would need intensive reviewing: the handicapped and the disabled.



After reviewing thus far the dimensions of leisure, its relatedness to play and the historical perspective out of which it emerges, the handicapped person and his/her needs stand out as a moral problem facing those who possess the physical and emotional ability to enjoy the new leisure.

The next chapter will speak to this very problem: the problem of leisure and the handicapped as relating to sports and recreation.

### CHAPTER III

#### SPORTS AS LEISURE, WITH PARTICULAR REFERENCE TO THE HANDICAPPED

##### REFLECTIONS ON SPORTS IN GENERAL

There has been a dynamic approach in recent years to the long-term development of leisure in all its forms for both the able-bodied and the physically handicapped. The most popular form leisure has taken is in the area of sports for the physically handicapped.

In the past, sporting activities of the disabled have been largely ignored. The development and attitude of leisure in this country today demand that the disabled person carve out his or her place. The problems of management for the disabled participant had to be developed. In addition, rules and regulations governing their activities had to be agreed upon.

Special attention had to be paid to the details of the physical, psychological, and social effects which sports exert on the handicapped. While all of these things mentioned above are significant for the disabled sportsman, they belong in the realm of administration and logistics.

The area of interest in this chapter will focus around a general description of sports and as it relates to the handicapped. The final pages will deal with therapy and

sports (recreation).

The basic ideas of sport and its interpretation have been expressed in literature by a number of definitions, varying from concise dictionary descriptions to detailed, complex explanations.

In 1962, K. Widener defined sport as:

We understand by sport that part of the body culture by which, through rhythmic and forceful activities, physical and mental functions such as intelligence, reactions, body awareness, kinesthetics, etc., are required.<sup>1</sup>

To sum up, in all sports, action is more important than result.

A different though somewhat circumstantial interpretation has recently been given by Luschen, a German physician (1966):

Sport is non-representative, competitive activity in interaction with other persons. It is primarily based on physical skill. It carries with it intrinsic and extrinsic rewards. The amount of extrinsic rewards (material or social) determines where, on a continuum between play and work, a specific sport activity is located.<sup>2</sup>

Sport has also been defined by UNESCO as:

. . . any physical activity which has the character of play and involves a struggle with oneself or with others, or a confrontation with the natural elements. If this activity involves competition it must be performed with a spirit of sportsmanship. There can be no true sport without fair play. All rules must be observed with this in mind.<sup>3</sup>

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<sup>1</sup>Lecture given by Dr. Ludwig Guttman, New College, Oxford University, Oxford, England, July 12, 1976.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

In contrast, the German dictionary (Duden) defines sport briefly as "spiel und leibesübungen (play and physical exercise),"<sup>4</sup> while the Oxford dictionary defines sport as "fun" and "diversion." This definition of sport, which incorporates recreation as a basic principle, has a special meaning in our modern society of technology, and with its continuing progress of mechanization on the one hand and steady increase in leisure hours on the other. Leisure can be used for cultural activities such as art, crafts, etc.; here we are concerned with physical exercise as one of the pursuits of leisure.

Sport has many functions and can be enjoyed in various ways. There are two basic dimensions: first, the passive spectator sport, and second, active sport.

Throughout the centuries millions of people in every country have taken a passive attitude toward sport, and this still prevails on an even larger role in our modern technological society. It applies to both the able-bodied and the physically handicapped sections of the community, who enjoy the sport of others by attending spectacular sporting events or by watching television.

This passive approach to sport serves both as pastime and leisure, as well as a means of social contact, and not only as an enjoyable entertainment to get away from the stresses of daily life, to relieve boredom and

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<sup>4</sup>Ibid.

frustration, and to escape from the monotony of repetitive work, but for many it is also an emotional outlet.

For young people spectator sport is often an outlet for their restlessness and aggressiveness, which all too often results in loss of self-control and degenerates in a form of delinquency, namely teenage violence.

The second dimension, active sport, can be divided into several areas:

1. Performance sport--which is competitive sport aimed at increasing the standard of performance, if possible to the highest level.

2. Recreational-leisure sport. Although it would be quite wrong to deny the great recreational value of competitive sport, it is the noncompetitive leisure sport which provides health-giving exercise and has recreation as its primary aim.

3. Adventure sport. Although many sports contain an element of risk, there are some in which the degree of risk is high; and these often appeal to people who find less dangerous individual or team sports attractive.

4. Clinical-remedial sport. It was not until World War II that sporting activities were used for treatment in rehabilitation centers. The immense value of sport in the physical, psychological, and social rehabilitation of the most severely physically handicapped patients was recognized and became the incentive after discharge from the hospital and to become true sports persons in their own right.

Recreation activities in one way or another are playing an obvious increase in the life of the individual as well as society as a whole. Consequently, the demand for greater variety in recreation and more adequate facilities is on the rise. This applies to the disabled as well.

In analyzing the driving forces producing this demand, several areas are key factors:

1. Growth of the population. Now, more than the past people are constricted. There is less opportunity and need for physical mobility from place to place.
2. The effects of automation on working life. The rapid technological progress has given man more freedom. Repetitive working conditions have given way to boredom, and to counteract that boredom there is an increased desire of recreative (sport) activity to preserve or promote interest and enjoyment in life.
3. A raised standard of income. As people claim more and more free time and increase their spending power, leisure activities become in greater demand.
4. Sizable changes in education. Years ago there was little time for play, only work. As schools demanded more of a student's time, so did a method of relaxation need to be developed. Recreation entered into the field of education as a helpmate. The role of sport came clearly into focus as part of the concept of recreation, thus stimulating the great awakening of a sports-minded country like America.

Thus, sport in one form or another is today generally accepted by modern society as one of the most popular means of recreation. Sport, in particular competitive team sport, today plays an essential part in directing the increased leisure time of young and old into the proper channels. Moreover, at least for some individuals, it helps to build character by promoting certain moral qualities.

#### SPORTS AND THE PHYSICALLY HANDICAPPED

In order to understand the beneficial effects of sport on the severely disabled, it is worthwhile to examine the disabled person's position in the world around him.

It is an undeniable fact that, for thousands of years, the attitude of society toward the severely handicapped was basically negative. These people were seen as outcasts, and very little consideration was given to them concerning leisure activities or recreation. Even the families of these handicapped hid them away and saw them as a constant point of embarrassment. Probably the most important factor in changing the public's mind about including the handicapped or disabled into the routine of recreational activities was the advent of World War I. Since millions had given their limbs for the support of their country, it would have been the ultimate act of rejection to deny them access to leisure time activities and sports.

Obviously, World War II brought a much clearer focus upon the disabled veteran; and, in turn, those who were born

with a disability and those who were disabled through accident now obtained a more prominent place in the world of sport. Thus, over a period of about seventy-five years the attitudes of the community have changed significantly concerning the handicapped and sports.

It must be noted that viewing society's attitude toward the disabled is not enough alone to gain a clear picture of the problem. What of the handicapped person's view of society? Who is he/she now that part of the body or mind has become dysfunctional in regard to the world around? Is contact possible in the realm of sports?

All of these questions apply to the disabled person who, in most cases, retains normal intellectual faculties. The disabled have to be dealt with as individuals first. Then we may determine where they might fit into the sports world, or what recreation would be most accessible to them. If there have been no provisions slated for the disabled at sporting events or no attempt at making sporting events even attendable, the handicapped person no doubt feels that his case has not been heard or even considered.

Perhaps, by mixing normal persons with the disabled, insofar as sports go, it would promote a greater understanding on both sides.

Broadly speaking, the aim of sports embodies the same principles for the disabled as they do for the able-bodied. In addition, sports are of immense therapeutic value and play an essential part in the physical,



psychological, and social rehabilitation of the disabled. The aim of sports for the disabled can be summarized as representing the most natural form of remedial exercise and can be successfully employed to complement the conventional methods of physical therapy. It is invaluable in restoring the disabled person's physical fitness, his strength, coordination, speed, and endurance.

However, sports for the handicapped have a deeper meaning than being merely a form of physiotherapy. The great advantage of sports over formal remedial exercise lies in its recreational value, which represents an additional motivation for the disabled by restoring that passion for playful activity and the desire to experience joy and pleasure in life, so deeply inherent in any human being.

There is no doubt that much of the benefit of sports, as a form of rehabilitation, is lost if the disabled person does not derive pleasure from its recreative value. Thus, recreation becomes an important factor in promoting that psychological equilibrium which enables the disabled to come to terms with his adverse condition. Sports counteract the negative psychological attitudes and supplant in the mind of the disabled self-confidence, self-dignity, self-discipline, competitive spirit, and comradeship. It promotes mental attitudes which are essential for getting the disabled person out of himself and grow.

Sports function as a method of reintegrating the disabled person with the world around. Experiencing sports

helps facilitate and accelerate social reintegration. Regular work in occupational therapy departments and workshops is today generally recognized as a valuable method in the treatment of long-term patients with severe physical defects, to counteract boredom and to restore activity of mind and self-confidence. The aim of sports for the handicapped is not only identical with those of regular occupations, but indeed greatly amplifies them.

With the increase in sports for the general population, there is little doubt that the disabled would be closing the gap. Many Olympic performers have had slight deformities or handicaps. By intensive and systematic training sessions, many have overcome and compensated for their particular handicap.

There have been numerous reports in the literature about soldiers (as well as others) with congenital heart disease and other disabilities who overcame their malady and lived out active lives. There are persons who, after mastering a certain sport, utilize that sport and combine it with methods of physiotherapy, ultimately conquering the disability. This leads us to considering more closely aspects of therapeutic recreation, to be dealt with next.

#### THERAPEUTIC LEISURE

Having looked at sports somewhat closely in regard to the handicapped, it is appropriate to take a broader view to include leisure in general, especially as it fulfills a

therapeutic role.

While the public has discussed the increasing abundance of leisure, as noted in earlier chapters, and sports have been made available to the handicapped, there still is much to be discussed concerning the principle of "recreation for all."

Applying the principle of recreation (leisure) for all, the recreation movement is developing patterns of specialized services which are not only refreshing to the spirit, but therapeutic and educational in their outcome. Four areas will be discussed.

First, the noninstitutionalized ill and handicapped. The people who comprise this group have had only scattered and fragmented attention for years. They are beginning to be provided with services. Members from this group come from all walks of life. They are rich, poor, young, old, and of every background. They represent all forms of physical and mental limitations. They, however, retain the same emotional, basic needs for satisfaction as do more functional persons. The community has the same obligation to provide recreational opportunities for them as for others.

Secondly, the group that is hospitalized. To the hospitalized, recreation can bring hope and encouragement to therapy. In illness the person is more receptive to nursing and medical treatment if he is happy and occupied within the physical limitations of his ailment or handicap. Thus, recreation can alleviate the boredom of living under

the confines of hospital routine; it can minimize anxieties, abate loneliness, renew a sense of values; and it can supply the patient with healthful activities and motivation to get well. It can also make the hospital a community rather than a mere stopping-off place for medical care, surgery, and treatment.

It can help to create new interests and develop present ones. These may be useful to the patient both while he is ill and after his discharge. Finally, as an integral part of the patient's treatment, recreation helps him to greater confidence in and a better relationship with himself, the hospital staff, and with his fellow patients.

Thirdly, the mentally retarded. Since for the mentally retarded childhood is, in a certain sense, extended, the recreation worker has peculiar contributions to bring. The very incompleteness of the person's recognition of his developmental tasks cuts away much of his motivation. The inaccessibility of the young child to ulterior motivation, for example, is characteristic in varying degrees of the mentally retarded of all ages. It accounts both for the particular importance of directed recreation in their lives and for the extent to which recreation techniques may expediently be adapted by the teacher and incorporated into the training program.

On the one hand, the retarded child is led by the educator to learn through the motivation of play--an activity which is immediately pleasurable; on the other hand, and

to a greater extent than the normal, the recreation leader must be aware of and willing to utilize the opportunities for learning afforded the child through programs which have the earmarks, both to the guide and to the child, of recreation. Moreover, because all learning for the retarded is slow, it becomes more than ever important that all his experience contributes positively to growth.

Fourthly, the mentally ill. Wholesome recreation can help solve some of the problems of the emotionally disturbed. If we examine the symptoms or predispositions of the most common nonorganic types of mental illness, we achieve some understanding of how recreation can favorably influence the predispositions and eradicate the symptoms.

What are some of these symptoms and predispositions? Difficulty in relating to other people, particularly in developing close relationships with one's peers; inability to live in harmony with other members of the family; dissatisfaction with one's job and inability to compensate with other interests to relieve some of the frustrations and disappointments encountered in poor vocational situations; inability to live by the laws and mores of the local community; inability to control aggressiveness and hostility toward other members of society; a feeling of worthlessness and not being wanted; and an inability to solve problems requiring objective thinking.

If we carefully scrutinize the predispositions to nonorganic mental illness and the effects of healthful

recreation, it becomes increasingly clear that many of these symptoms could be counteracted by the efforts of recreation. Indeed, recreation as a possible preventative of mental illness is slowly gaining recognition. Psychiatrists, social scientists, educators, churches, and a host of other helping professionals are seeking some of the more direct relationships between recreation and mental health.

Meanwhile, we are faced with the overwhelming number of people who are mentally ill and the problem of returning them to mental health. The treatment of mental illness is multi-disciplinary. The area in which recreation functions is in the rehabilitative phase. Education for the use of leisure time is an absolute necessity if the patient is to return to the community and live a life of happiness and productiveness.

It is necessary to conclude that recreation is a necessity for the mental health of the patient, just as vitamins are needed for his physical health. Good emotional balance is usually not possible without good physical sport and recreation.

Dr. Ludwig Guttman, President of the International Sports Organization of the Disabled, lecturing at New College, Oxford University, in the summer of 1976, spoke to the real needs of the disabled community by saying, "All who can pluck a bow string, handle a ball of any size, tread water or perform any other activity ought to be encouraged to pursue that sport until they are utterly exhausted."

In summary, perhaps Sir Guttman's statement is a bit too strong; however, the point is well taken. The handicapped are to be viewed not as faceless and nameless persons relegated to a wheelchair or a bed, but can and will contribute to their own health and to the general health of society when they are seen as human beings and not categorized as being totally helpless and dependent.

Leisure plays a significant role in the life of the disabled, as we have witnessed. There can be no substitute for authentic growth; and until recreation (sports) are an integral part of the overall picture for the handicapped, no total growth is possible.

Concluding, I am grateful to Dr. Guttman for the lecture series he delivered at New College, Oxford University, in July, 1976, and for his invitation to attend the Twenty-ninth National Stoke Mandeville Games for the Paralysed this past summer in Aylesbury, England. Much of the material and thoughts woven into this chapter were gleaned from his lectures and personal interviews with him.

It is now appropriate to see how theology speaks to leisure and the subject of this project: the handicapped.

## CHAPTER IV

THEOLOGY AND LEISURE: IMPLICATIONS FOR THE  
HANDICAPPED--FROM A TIME PERSPECTIVE

## VARIOUS METHODS OF VIEWING TIME

All studies of leisure must come to grips at some point with the question of time. This dimension is a theological resource for understanding leisure.

In viewing leisure in relation to time, let us note again that some observers conceive of leisure as synonymous with a certain segment of time, as essentially a block of time in which the feeling of compulsion is minimized.<sup>1</sup> Others have been adamant in maintaining an absolute difference between leisure and the segment of time we call "free," as is evident in the position taken by Sebastian de Grazia:

Leisure and free time live in two different worlds. . . . Free time refers to a special way of calculating a special kind of time. Leisure refers to a state of being, a condition of man, which few desire and fewer achieve.<sup>2</sup>

These two viewpoints are not necessarily mutually exclusive. To the extent that all man's living is done in time, so is his leisure subject to that context; yet it is

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<sup>1</sup>Charles K. Brightbill, Man and Leisure (Englewood Cliffs, N. J.: Prentice-Hall, 1961), p. 21.

<sup>2</sup>Sebastian de Grazia, Of Time, Work, and Leisure (New York: Twentieth Century Fund, 1962), pp. 7-8.



also true that a period of time free from compulsion will not necessarily yield leisure. Leisure, as stated earlier, is pre-eminently a condition of the spirit, a mental and spiritual attitude that is not the inevitable result of spare time.

There is, however, a deeper relationship between time and leisure, a relationship which is based on the fact that one's conscious or unconscious attitude toward time will affect how one chooses to use his time--including his choice of leisure activities. Moreover, one's attitude toward time will affect how one regards his life as a whole--including what part he sees leisure playing in that whole.

At the outset it would be well to suggest the dimensions of the problem which time creates. Augustine described his own difficulty with this enigma:

For what is time? Who can easily and briefly explain it? Who even in thought can comprehend it, even to the pronouncing of a word concerning it? But what in speaking do we refer to more familiarly and knowingly than time? And certainly we understand when we speak of it; we understand also when we hear it spoken of by another. What, then, is time? If no one asks of me, I know; if I wish to explain it to him who asks, I know not.<sup>3</sup>

This elusive character of time is evident in our own experiences, where time transcends the abstract theories about it.

Time is movement; "time marches on," regardless of

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<sup>3</sup>Augustine, "Confessions," Book XI, Chapter 14, Basic Writings (New York: Random House, 1948), p. 191.

whether we want it to or not. Whereas in the realm of space we might choose to go or not to go a distance on earth, it is impossible to grasp and hold constant even one moment in the flow of time. Of course, this perception of the ongoing nature of time and thus the transitoriness of life is the root of much anxiety. As James Muilenburg movingly expressed this sense of dread:

We are haunted again and again by the painful awareness that the shining moment passes, the day comes to an end, some silver cord of confidence is snapped, some dream dispelled, some faith shattered. The whirling to Time brings in its revenges. The present forever flees to the past, the future forever breaks in with relentless speed. We are forever confronted with the unexpected, the unanticipated, the new. . . . There is something profoundly disquieting and threatening in the temporality of existence.<sup>4</sup>

Furthermore, this time which is ever moving on, brings the new and the anticipated--death:

Our years come to an end like a sigh. The years of our life are threescore and ten, or even by reason of strength fourscore: yet their span is but toil and trouble; they are soon gone, and we fly away.<sup>5</sup>

Many writers have likened life to a clock which has been wound up and is ticking off the minutes until it comes to its inevitable end, which is death.

"To be" is to be subject to all of the anxieties of what it means "not to be." To be conscious of the flow of time which leads to death is to be subject to the despair of

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<sup>4</sup>James Muilenburg, "The Biblical View of Time," Harvard Theological Review, LIV (October 1961), 226.

<sup>5</sup>Bible, King James Version (New York: The World Publishing Co.), Psalm 90:9b-10.

seeing one's life as ultimately meaningless and time as empty. The extreme nihilistic view of life and time has been most vividly described perhaps by Shakespeare's Macbeth. From Act V, scene 5, we read:

To-morrow, and to-morrow, and to-morrow  
 Creeps in this petty pace from day to day  
 To the last syllable of recorded time  
 And all our yesterdays have lighted fools  
 The way to dusty death. Out, out, brief candle!  
 Life's but a walking shadow, a poor player  
 That struts and frets his hour upon the stage  
 And then is heard no more: it is a tale  
 Told by an idiot, full of sound and fury,  
 Signifying nothing.

On the other hand, time is not only movements, a steady march toward death, but time also has duration. Whether time seems long or short depends on whether what is happening has any meaning for us.

The fruits of the problem of time as movement and as duration have been varied, but perhaps the two most common are anxiety and boredom. Whether anxiety arises from the feeling of having too little time or boredom from too much time that is unfilled, the manner of dealing with both has tended to be alike: there has been an attempt to fill up the time with frenzied activities, with anything that will enable one to forget it. Alexander Reid Martin concluded that three characteristics may be identified:

1. Disturbances of the recreative functions, as in sleeplessness or restlessness so that play is perverted into compulsive activity.
2. The patient has gross conflicts and misconceptions about relaxation and leisure and finds it impossible to relax, being a slave to routine and schedule.

3. There is serious disturbance in his creative activity.<sup>6</sup>

The second response, boredom, is no new thing in the annals of man. It is reported that some Melanesian tribes died out solely because of boredom. Modern man's boredom in which he is "distracted from distraction by distraction" arises from the fact that his time is without content; it is unfulfilled time. Charles Brightbill puts the emphasis on boredom in suggesting that:

Free time is boredom's most potent fertilizer. . . . We can see this boredom all around us. It is written on the faces of people milling aimlessly up and down Main Street and visible in the habits of thousands of people who frequent the taverns in what appears to be a race to see who can soak up the most alcohol before bed time. It is also evident in our efforts to substitute motion and speed for emotion and solitude.<sup>7</sup>

As was mentioned earlier in the case of play and delinquency, tragic consequences are associated with boredom. No less tragic are the consequences of too much time for the aged. With longer life expectancy and earlier retirements, many of our senior citizens face their later years with utter boredom and agonizing loneliness. At the founding of our nation, life expectancy was around 35. Now it is close to 70 years. The average number of years spent in retirement by men has doubled during the past 50 years from 3 to 6 years. It is forecast that the average years of

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<sup>6</sup>Alexander Reid Martin, "Leisure and the Creative Process," Hanover Forum, VI (April 9, 1959), 8.

<sup>7</sup>Charles Brightbill, Man and Leisure: A Philosophy of Recreation (Englewood Cliffs, N. J.: Prentice-Hall, 1961), p. 88.

retirement for men will be nine years by the 1980's.

There is irony and tragedy in the fact that many people who retire with the anticipation of spending their time in leisure pursuits (enjoying life) so frequently become disillusioned and find their days of retirement a terrible burden to bear. So absolute is the identification of work with life that frequently when work ceases life too comes to a halt. Unable to work, many old people feel that they no longer have a part in life; faced with time in which they might pursue other interests, they feel only that they are useless and their time is empty. Along with this, of course, is the very real fact that work provides avenues of social contact; but if only the social factor were involved it would seem that clubs and other social activities would fill the need. Instead, as De Grazia underscored:

Work is still the way to a virtuous life and a great and prosperous country. It is good for you, a remedy for pain, loneliness, the death of a dear one, a disappointment in love or doubts about the purpose of life. The man without a job is a misfit.<sup>8</sup>

Many studies are being made on the increase in leisure time now available due to increased productivity and automation. What these studies indicate, however, is that more free time does not seem to be leading to a more abundant life. Students of leisure have noted that the bored or the anxious person will often act in ways which have far-reaching social implications. But just as a

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<sup>8</sup>De Grazia, op. cit., p. 129.

negative view of time can pose problems for leisure, it is possible also that a dynamic view of time can exert a creative influence on the understanding of leisure and its uses. On this subject, especially, does the theological understanding of the importance of time offer a valuable resource.

There have been many and varied ways of looking at time. In all the views, however, there has been an attempt to give unity and meaning to time by finding a way to measure it. Since man's own subjective experience of time tends to be misleading (as suggested earlier, time can seem long or short depending on how the person feels), it has been desirable to find an objective criterion for measuring time. This objective criterion has been located basically in the realm of nature.

Starting at this base, there is a need to examine some of the major directions the views of time have taken, particularly as these have affected our view today.

1. Time as Recurrence. From the beginning of creation the observable phenomena of nature have provided a basic means of measuring time, the nearest and most familiar being the constant succession of night and day. Thus, the ground work was laid for the development of the view of time as eternal recurrence. Experiencing the cycles of death, growth, and decay, the coming to be and the passing away of things, classical culture came to regard time in terms of this circle.

Attempts to understand the time dimension of man through changing cycles have found expression in various religions of the East, the Stoics, and in such men as Nietzsche and Toynbee. The cyclical view of time basically excludes novelty in the world.

2. Time as Progression. With the Renaissance and its subsequent revolutions in the fields of science, economics, art, etc., there came an increasing recognition of growth, progress, and the evolving of new forms in nature and history out of old forms.

Underlying the recognition that new forms emerge in both the natural and historical processes is the belief that the new forms are superior to the old--that the emergence has a progressive character which is good. In this view, then, time has direction; it does not just recur, it moves man toward something.

But as the cyclical view of time has often brought despair, because its repetition excluded newness, the progressive view of time has often brought cynicism because the new forms have not necessarily been better.

3. Clock Time. Doubtless the primary way of regarding time in our culture is in terms of "clock time." It is difficult for twentieth-century Americans to imagine a life where time is not divided up in such a way as to enable a person to know the exact hour, minute, and even second of the day. We get up, work, eat, sleep, play, visit, and, in short, live by what time the clock tells us

it is. We are encased by the time and tempo demands of our mechanical creation. A need for precision seemed to express itself most vividly in the areas of work as a rational and uniform way for men to start and stop work together.

4. Time and Money. The man who first articulated what has become an accepted view of work in our technological age was a Scottish philosopher named Adam Smith. In essence, Smith observed that work produces goods and goods produce wealth. The significance of this view for time is apparent. While the economic concern with time has been in relation to how more goods could be produced in less time, the approaching problem is not enough time in which to consume the goods! Whether it is used to make money or to spend money, man's time has economic importance. Small wonder, then, that "time is money" in our culture.

As earlier noted, the amount of money Americans spend on leisure time activities, goods (equipment), and services (use of facilities, lessons, etc.) indicated that this industry is a big business. People endure jobs in order to have money to spend as they please in their free time.

So the view that time is money works in one direction, i.e., one earns money with his work time and spends it in his free time. But the equation does not work in the other direction: money is not time. Money cannot buy more time except perhaps in a relative sense, as money for an operation might lengthen the life span of an individual, and



money does not give time more value in the long run. The most important question is not the cost of a certain leisure activity, but whether the time spent in that activity had any significance and meaning in his life.

5. Time in the Social Sense. Another way of looking at time that has grown out of the emphasis on clock time might be called time as social organization.

It is thought that our society is undergoing a loss of values in relation to work; the functions heretofore performed by the institutions of work in providing meaning and value to life are now being transferred to leisure institutions.

Bennett Berger suggests two principal ways in which a person comes to terms with his sense of alienation in work:

1. By accepting work as something he must do in order to be able to do what he really wants, thereby engaging in leisure activities that are completely unconnected with his work.

2. By developing a cynical attitude to work, characterizing it as a "rat race," etc.

Either adaptation indicates that such attitudes are "proper" and reflect the feeling that "I am not what I do; do not judge me by what I do for a living."<sup>9</sup> Thus, the Protestant idea of vocation, of work, leaves in us a lingering sense of betrayal when work seems meaningless.<sup>10</sup>

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<sup>9</sup>Bennett M. Berger, "The Sociology of Leisure: Some Suggestions," Industrial Relations, I (February 1962), 42.

<sup>10</sup>Ibid., p. 39.

On the one hand, work does not have value; yet, on the other, it does. We endure work while we have it and often feel like quitting; yet when we are not working, or cannot work, we seem to lose a sense of status and personal identity.

However work is appraised, at the end of the day men are turning to leisure in their search for meaning and personal fulfillment. If men now look to leisure for values once found in work, then we must acknowledge our predicament that little sense of a leisure ethic or moral responsibility has been carried over into the leisure realm. Many think of leisure as the sheer pursuit of fun. Free time is fun time, and anything that smacks of responsibility or morality, family, community, politics, and religion is regarded as other than free time activity. But time cannot always be filled with fun, and it has been shown over and over that to pursue only pleasure leads to ultimate meaninglessness.

There is a moral dimension to time which reflects itself in time; the choices a man makes in his use of leisure will bear fruits, good or bad, in his own life and in his community life. In this sense leisure time is a social possibility, but only if the individual will recognize his responsibility for his actions.

#### A THEOLOGICAL VIEW OF TIME

Christian theology has always believed that time is important because its point of reference is God, the Creator

and Sustainer of man and his time. There is, of course, no "theology of leisure" as such, but in theology there are basic affirmations that have important implications for leisure. And one of the most important affirmations is about time. If man's time has value and significance, then so does his leisure time; and how it is used is of utmost concern. It is possible that a Christian view of time may offer the kind of dynamic and creative resource for understanding time and leisure that men have been searching for.

Rather than trying to define time by equating it with another phenomenon in human experience--recurrence, progress, clock measurements, money, social organization--simply state a basic definition which is implied in the views stated earlier, but which is both simpler and more inclusive: time is the medium of human existence! This may seem too obvious, but the truest thing that can be said about time is that we live in time. We want to understand time in relation to our experiences, purposes, and needs. Time is the medium in which our lives are drawn.

However, this recognition of time as the dimension of human existence gives us no clue as to the meaning and purpose of man in his time, nor his possible destiny beyond time.

A vivid awareness of the concreteness of time is found especially in the Old Testament. Nowhere is this eventfulness of time better depicted than by the writer of Ecclesiastes: for everything there is a season, and a time

for every matter under heaven:

a time to be born, and a time to die;  
 a time to plant, and a time to pluck up what is planted;  
 a time to kill, and a time to heal;  
 a time to break down, and a time to build up;  
 a time to weep, and a time to laugh;  
 a time to mourn, and a time to dance;  
 a time to cast away stones, and a time to gather stones  
 together;  
 a time to embrace, and a time to refrain from embracing;  
 a time to seek, and a time to lose;  
 a time to keep, and a time to cast away;  
 a time to rend, and a time to sew;  
 a time to keep silence, and a time to speak;  
 a time to love, and a time to hate;  
 a time for war, and a time for peace.<sup>11</sup>

With justification, for it is already implied, we could add to this catalogue "a time for work, and a time for leisure."

In the New Testament, the letter to the Corinthians asks, "What have you that you did not receive? If then you received it, why do you boast as if it were not a gift?"<sup>12</sup>

The first implication for leisure suggested by a Christian understanding of time concerns the recognition that all time is a gift. When an individual perceives that all this lifetime has been given to him, it becomes necessary for him to view the work and leisure division in a new light.

Earlier I avoided equating true leisure with mere free time in suggesting that leisure is the fulfillment of free time. We have noted, too, De Grazia's redefinition of leisure as "freedom from the necessity of being occupied"

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<sup>11</sup>Bible, op. cit., Ecclesiastes 3:1-8.

<sup>12</sup>Ibid., I Corinthians 4:7b.

and how he located the essence of Aristotle's meaning in the interpretation: "Leisure is a state of being in which activity is performed for its own sake or as its own end."<sup>13</sup>

Almost all studies have revealed that there are some people for whom the work/leisure distinction simply does not apply: research scientists, statesmen, doctors, professors, creative artists, clergymen, etc. For them, work and leisure come together as a "way of life"; time is not divided up and equated with money, it is opportunity for discovery, creation, and service. Obviously many jobs, by no stretch of the imagination, could be regarded in these terms; but many others could be thought of at least as service. Perhaps the mingling of work and leisure found in the vocations just mentioned can be a sort of guide in other areas.

From this analysis, and in the light of the Judeo-Christian affirmation that all time is a created medium given to man by God, we should like to suggest a new understanding of the work/leisure relationship: that work and leisure be viewed as a rhythm in life rather than as segments of time in which separate functions are performed. In this understanding, giving need not be limited to work and receiving to leisure, nor serious requirements to work and fun to leisure.

When we evaluate our own experience, very few of us

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<sup>13</sup>De Grazia, op. cit., pp. 14-15.

can say that we have never received anything from our work, knowledge, vision, friendship, or pleasure. And perhaps we will find that leisure has often been most rewarding when we have taken our actions and commitments to others seriously. This is not to say there should be no pure fun in life, but it is to suggest that both in work and leisure man is called to exercise his freedom and to find his fulfillment. Perhaps some talents will be used and developed most in work and other talents in leisure, but the fruits of each will interact if the person sees his life as a whole containing these rhythms.

There has been a tendency to condense the working hours into the shortest amount of time so that the leisure period could all come together in a big chunk; thus, the lunch break is now often only a half-hour, the work day is actually getting shorter, and "business and pleasure shouldn't mix" is a watchword. Given the choice, some people would probably not prefer the coffee break, choosing rather to finish work earlier. This tendency has resulted in a life of fragmented meanings and too much pressure, in which we cram as much work into one period as we can and then cram as much leisure as possible into the other.

Insofar as nonworking hours are increasing and such new directions in work may be a long time coming, the leisure side of life will play a major part in providing creative possibilities for the individual. Here a good deal of education of the kind suggested by Mortimer Adler is

needed, that is, liberal education in which opportunities for pursuing meaning in life are opened up rather than occupational training which only prepares one to work and which should be done on the job anyway. Adler rightly contended that liberal schooling prepares for a life of learning and for the leisure activities of a whole lifetime. "Adult liberal education is an indispensable part of the life of leisure, which is a life of learning."<sup>14</sup> This education related definitely to work, but it provides a foundation which enhances life and which sustains a person with continuing opportunities for using his time when his working days come to an end.

How can we find our leisure rhythm in the midst of the many claims and pressures in our lives? Perhaps there can be no satisfactory answer to that question except to agree with the novelist Charles Morgan: "By desiring it, by imagining it, by not rebelling against it, by not hardening your heart."<sup>15</sup> For those who worry that leisure will merely be idleness, we can say that there is a distinct difference between idleness and leisure. Idle time is time that neither refreshes nor fulfills us. But if we pause in our work or in our play and perceive a moment of freshness, of

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<sup>14</sup>Mortimer Adler, "Labor, Leisure, and Liberal Education," in Toward the Liberally Educated Executive (New York: Fund for Adult Education, 1959), p. 86.

<sup>15</sup>Charles Morgan, "Time Out," in The Writer and His World (London: Macmillan, 1960), p. 77.

purpose, of dedication, of grace, then we have experienced leisure and our lives are richer for it.

Curiously enough, to perceive time in terms of the significant events within it opens up a new perspective on what constitutes the duration of time.

To give oneself to time and to let the events of life happen is to open oneself to the meaning contained there. Unless this openness is present nothing has any ultimate meaning; and we will eventually become bored with ourselves, our leisure, and our world. If this kind of awareness is present, however, we will not need to seek only distraction, but may find within our own experience a variety of exciting, interesting, and challenging activities that will fulfill our leisure time.

To experience events in depth requires courage, and it requires a trust that life is basically good in spite of the experiences of suffering and pain that seem to be part of it. For the man who has truly placed his life in the hands of God because he has seen God's love and care in Jesus Christ, there is present an enabling power of awareness and sensitivity. It is possible that this assurance may come from another source, but for the Christian it has happened because of Jesus Christ. Whereas we felt alien in the world, we now begin to feel at home.

Of course, this quality of events does not exclude difficult times or moments of loneliness. Indeed, in experiences of loneliness there can come this same



sensitivity and awareness of human compassion. We avoid loneliness as we avoid so many of life's real experiences. But there we may find a depth and maturity not possible elsewhere. "Let there be loneliness, for where there is loneliness, there also is love, and where there is suffering, there also is joy."<sup>16</sup>

#### IMPLICATIONS FOR THE HANDICAPPED

Thus, time is an important key in understanding leisure and theology. It is a lesson of the incarnation that God meets man where he is, in his loneliness, pain, and joy. To disguise our physical imperfectness is to deny our humanness. And nowhere is there more loneliness than in the broken spirit of the physically handicapped person who has not seen his or her own beauty.

Time for the disabled person encompasses everything already mentioned in earlier chapters and "more." The "more" includes a meaning of time that senses an "at home-ness" with the created world. The handicapped person has a different time orientation. Waiting to be moved or assisted produces a patience that ordinary people do not possess. During these exasperating hours the handicapped person may learn to use this valuable time to observe the natural surroundings. Often times, the physically alert pass by the "natural," not noticing the esthetic environment in which we

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<sup>16</sup>Clark E. Moustakas, Loneliness (Englewood Cliffs, N. J.: Prentice-Hall, 1961), p. 103.

live.

Since some of the images that the handicapped have of the world are different, it is obvious that the image the world has of the handicapped is also quite different. And, it is through time that these images will hopefully change.

The actual development of organized sports for the handicapped has taken a great deal of time. As was indicated earlier, it was not until after World War II that emphasis on competition among the disabled occurred. England, France, and the United States were largely supportive of this new adventure. Later followers were Canada, Japan, and Israel. Most recently, the International Sports Association for the multi-handicapped was established in England where the Twenty-ninth National Stoke-Mandeville Games for the Paralysed took place.

Sir Ludwig Guttman (to whom an earlier reference was made) directed the games and during the entire week made himself available for the press and others to explore the sports world of the disabled. His dedication to the handicapped and their evolving health was an incredible sight.

It was during these games (which involved only the disabled) that the idea of communicating to the public this new image of the handicapped person became a reality. As the Stoke-Mandeville Games proceeded throughout the week, stereotypes of the handicapped were being systematically toppled. If people could see how handicapped persons were able to function in sports, how their increased

self-awareness was substantiated by these rewards and that through the patient use of time they gradually were becoming whole persons in a society that demands total participation, then the image that the public holds of the disabled might be altered.

The "freeing of an image" is the thrust of this project. While it was necessary to lay the groundwork for understanding leisure and recreation (sports) in our society, and to view the world of the handicapped, the essential message "To Free An Image" is the entire purpose of this work.

The basis for "freeing an image" is, obviously, a theological one. A past reference was made toward Christ removing our alien status through His sacrifice. If it were not for this alienness, there would be no image to free. Just as the handicapped person struggles to be seen as a person rather than a "freak," so Christ attempted to free men's minds of distorted images they had of "tax collectors," "prostitutes," and the "sick." In a sense, all of us could be considered handicapped in that we misuse God's gifts to us. With the coming of Christ we were freed of an image that was far too limited, too constraining; we were not all that we were meant to be!

The "presenting" idea behind "To Free An Image" is not new, i.e., an audio-visual package exposing and speaking to a problem. What is new, however, is an attempt to speak theologically to the handicapped and to the public in

general, who through acts of misplaced charity (perhaps guilt) often cripple the handicapped person far more seriously than does the disability itself.

The following pages outline the history, background, and content that went into the audio-visual presentation "To Free An Image." The actual work began in March of 1976 and continued through January, 1977. The present program, "To Free An Image," has been utilized by San Diego State University's Department of Recreation. Various presentations are being made to agencies in San Diego County in hopes that those who work with the handicapped, as well as others, may become more sensitive to the needs of the disabled and see them as persons and not "strange" or mere objects to be "tolerated."

"TO FREE AN IMAGE": AN AUDIO-VISUAL  
SLIDE PRESENTATION

A. CREDITS: Color slides obtained at the following agencies and locations.

1. Filming of one week's activities at United Cerebral Palsy, with Nancy Oro
2. Filming of one week's activities at San Diego Park and Recreation (Disabled) Department, with Lou Barrier
  - a. Fairhaven Occupational Center
  - b. Fairhaven Elementary School
  - c. Revere Developmental Center
  - d. San Diego Park and Recreation Aged/Disabled Arts and Crafts Fair
  - e. San Diego Parks and Recreation Retarded Summer Camp
  - f. Art Pratt Memorial Play Area
3. Renaissance Fair, Los Angeles
4. Balboa Park Lawn Bowling
5. Horsemanship for the Handicapped, with Mrs. Stanley Leith
6. England, Oxford, London, and surrounding areas touring for three weeks:
  - a. Two days at Stoke-Mandeville Sports Stadium for the Disabled Qualifying Olympic Games
  - b. Burton on the Hill "Retreat Home for the Ages"
  - c. Chipping Norton "Home for Disabled Children"

B. PROCEDURES

1. Letter requesting introduction to interview agencies in London, England.
2. Letter requesting permission to use copyrighted music

C. SAN DIEGO STATE UNIVERSITY DEPARTMENTS CONTACTED

1. Mr. Stephen Bloom, SDSU Foundation-Consulting fees, foundations, grant information
2. Mr. Brad Watner, KPBS, Film Studio

3. Mr. Paul Marshall, KPBS, Production Department
4. Mr. Donald Martin, I TV, Director
5. Ms. Kay Johnson, Tel Communications Film Department
6. Mrs. Duclos, Library, Instructional Development
7. Dr. Sanner, Assistant Director, Audio Visual Services Department:
  - a. Photo Lab Department
  - b. Administration Department
  - c. Graphics Department
8. Chaplain V. W. Carroll, Director, CREDO Program, Film Recording Equipment Services
9. Mr. Stu Casteel, CREDO Program Technician

D. EQUIPMENT AND MATERIALS REQUIRED

1. Cameras: AutoReflex T3 KONICA and Minolta AL-F
2. Camera Flash: Minicam Electronic Flash (MI-SUN)
3. Film: Kodak Kodachrome Color Slide Film #64
  - a. 200 Color Slides/with processing at \$2.50 for 20 slides.
4. Wollensak #2548 AV Presentation Kit which includes Tape Recorder, Playback, Slide Sink, and Lid Speaker
5. Tapes: 2 @ \$5.00 Scotch #207 Master Series Reel to Reel Master
6. Cassette Tapes: TDK Super Avilyn SA-C60 minute and FASF Chromium Dioxide C-60 minute @ \$4.50 each
7. Kodak Carousel Trans View 140 Slide Tray (gray), Catalog Number 104-6044
8. Slide Projector: Kodak ECKTOGRAPHIC AF-4 and Lens Kodak Projection Zoom EKTANAR Lens F-3.5
9. Tape Recorders: Sony TC-330 and Sansui QX-5500
10. TEAC-180 DOLBY (Noise Reduction Unit)
11. Graphic Audio Equalizer (Tone Controller)
12. Mike, AKG-D200-E

13. Slide Screen

14. TEAC A360-SA-360-S Cassette Deck

E. SLIDE SHOW PROCEDURES\*

1. Final selection of appropriate slides
2. Arrangement and grouping of final slides
3. Writing the script
4. Making final music selections
5. Separately taping of the script
6. Separately taping of the music
7. Choosing appropriate slide with music
8. Final taping of music and script
9. Making actual cassette tape
10. Synchronizing slides to final cassette tape

F. PHILOSOPHY OF THE SCRIPT AND MUSIC

Selection of music is important because music seems to be the one or one of the few common denominators that reach the entire population. Music through the ages evokes emotions in people; but the songs selected for this slide show were not selected especially for handicapped people, but for all people, because if we relate to each other on a feeling level, physical/mental disability, hopefully, will be secondary.

To explore and change an image means that old images have to be exposed as negative responses and new imprints have to put in their place. With the possibility of slides and music, the sensory system is flooded and the new collage of images too gets a foothold where old ones once dominated.

The message is clear: we are and feel what we think. Thus, if today's Special Populations are to live a more conventional life style, the way we think must

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\*Of all the procedures and steps involved, placing the appropriate slides with the right music was the most difficult.

be altered.

Hopefully, through this multi-media presentation, thinking may be changed concerning a great number of persons who are attempting to live a normal life.

G. SCRIPT: "TO FREE AN IMAGE"

MUSIC JOHN DENVER, "FREE"

SCRIPT God created man, in the likeness of God made he him; male and female he created them; and blessed them. Be fruitful and multiply and replenish the earth . . . this is the token of the covenant which I make between me and you and every living creature; when I bring a cloud over the earth--that the rainbow shall be seen in the cloud.

MUSIC JEFFERSON AIRPLANE, "SOMEBODY TO LOVE"

SCRIPT In the past we have seen our world convulse with one traumatic experience after another. Within this chaotic condition, all of us, old and young alike . . . are searching for answers to the problems of life. For many of us, this search has led to loneliness, isolation, self-rejection and often times, despair. Since we are no more than a reflection or microcosm of our time and culture . . . it would be incredibly naive to assume that we are somehow immune to the problems of life . . . for some there is a disintegration of families and values, we do have difficulty in the area of communication, and we all have personal concerns. Dealing with these very real areas of life, an answer of the most basic level has been found--caring . . . caring for each other as persons.

MUSIC CROSBY/STILLS/NASH, "TEACH YOUR CHILDREN"

SCRIPT The goal of caring is to create an atmosphere where growth is possible. Growth enables persons and families to experience a sense of self-worth, dignity, understanding, sacredness and love . . . love of self, of others and of creation. In the end, it boils down to communication, one with another . . . a total experience with life . . . a new understanding.

MUSIC AMERICAN METAPHYSICAL CIRCUS, "OLD FOLKS"



SCRIPT    Often we are finding that the artificial barriers of age, sex, or the various things the media talk about very quickly disappear when we realize our common humanity, that we have common feelings, some of us are confronted with some common problems . . . maybe we are coping with them in different ways, more or less effectively, but still there are common difficulties that many of us are facing.

As we learn to relate with and assist one another, there is a feeling of hope. We find that there are ways to be useful and effective . . . that there are people who are trustworthy, so that through all of our experience we can relate to others and be a part of community.

MUSIC    BILL WITHERS, "LEAN ON ME"

SCRIPT    There are many ways to express one's community feelings, one's caring. Hopefully, we will have increased our ability to avoid categories and thus care for each other as persons. We feel that to get people turned on to the idea of helping one another, there is a better chance to have a more satisfying life.

As community evolves, we can continue to apply what we have learned. The experience gained can be a beginning. Whatever images we hold, it is now possible to alter them, to change to something better. It's difficult when dealing with personalities and attitudes or the building of a personal value system. If within all of our confusion the questions of: Self-worth? Where do I fit in? How can I function? On what do I base my hope? can be couched in an atmosphere of caring, there's a future, a future that includes happiness and wholeness, a state each of us was created for.

MUSIC    LEONARD COHEN, "DON'T PASS ME BY"

Addresses for Permission to Use Records

1. "Teach Your Children," by Crosby/Stills/Nash, copyright 1970  
  
Atlantic Recording Corp.  
1841 Broadway  
New York, N. Y. 10023
2. "Free," by John Denver  
  
TMK(s) RCA Corp.  
RCA Records  
New York, N. Y.
3. "Somebody to Love," by Jefferson Airplane, from Surrealistic Pillow, released February, 1967--4 tracks  
  
RCA Corp.  
RCA Records  
New York, N. Y.
4. "Old Folks," by American Meta-physical Circus  
  
Columbia Records/CBS, Inc.  
51 W. 52nd Street  
New York, N. Y.
5. "Lean on Me," by Bill Withers, recorded live at Carnegie Hall in connection with the Record Plant  
  
Record Plant  
8456 W. 3rd Street  
Los Angeles, Ca.
6. "Please, Don't Pass Me By," by Leonard Cohen, C-1973 CBS, Inc.  
  
Columbia Records/CBS, Inc.  
51 W. 52nd Street  
New York, N. Y.

The dialogue in the slide presentation attempts to represent the handicapped person as just that, a "person." No phrases or cliches are used in the hope that as they are absent, so might thinking about the handicapped reduce the stereotypes that so readily come to mind. Our createdness as equals comes in the fact that God loves us all, handicapped or whole. Each individual knows the pain of loneliness and rejection, as did Christ. Dealing with these areas of emotional equality, an answer on the most basic of levels is "caring," caring for each other as persons.

The goal of caring is to create an atmosphere where growth is possible. Growth enables persons and families to experience a sense of self-worth, dignity, understanding, sacredness, and love--love of self, of others, and of creation. In the end, it boils down to communication, one with another, with God . . . a total experience with life . . . a new image . . . a new freedom.

Hopefully, the slide presentation "To Free An Image" will increase the ability to avoid categories and allow persons to care for each other, not as good or bad, disabled or normal, but as persons.

If within all of our confusion the questions of self-worth (Where do I fit in? How can I function? On what do I base my hope?) can be couched in an atmosphere of caring, there is a future, a future that includes happiness and wholeness, a state each of us was created for.

## CHAPTER V

### CONTRIBUTIONS OF THIS STUDY

#### SUMMARY

The purpose of this study was to examine the dimensions of leisure, its theological implications, and to present a resource to assist in altering preconceived images that people hold concerning the handicapped. The objectives of this study were as follows:

1. To examine the dimensions of leisure today, in light of past understandings, as well as trace the religious significance of leisure from its earliest roots.

2. To grasp an understanding of how the disabled has used leisure (recreation/sports) to re-enter society and find meaning and enjoyment in activities normally reserved for the more physically fit.

3. To view the handicapped person as a sacred being, re-issuing them a new image, and reviewing the concept of time (from a theological perspective) so that a new understanding can emerge.

#### REVIEW OF THE METHODS

The following methods were utilized in the completion of this project:

For Chapter II, "Dimensions of Leisure," a review

was conducted of available literature, programs, and studies to compile an understanding of the state of leisure today.

For Chapter III, "Leisure and the Handicapped," numerous interviews were conducted with disabled persons. Visits were made to several handicapped agencies, as well as attendance at several sporting events for the handicapped. This data, compiled with a review of existing programs and literature, provided an understanding of how leisure time relates to the physically disabled.

For Chapter IV, "Theology," an indepth look at the concept of "time" was followed by a theological survey of "time" and how it relates to the disabled. The cassette-slide presentation was the result of bringing this understanding of time, the handicapped, and leisure together--showing that it is persons who are important, not the fantasies we hold concerning them.

## DISCUSSION OF THE FINDINGS

Based on the work conducted for this project, these conclusions are presented:

1. The basic importance of the relationship between the theological viewpoint and the current crisis in leisure became more important.

2. Sports have been, for the most part, the mode of entrance for acceptance back into "normal" society for the handicapped. Once encouraged, the disabled person can and often excels in one or several sports. This encourages

the disabled person to meet new challenges with ever greater degrees of success.

3. Having able-bodied and disabled persons involved in the same leisure time activities provides a greater understanding of disability and the need for improved facilities and opportunities for all.

4. The importance of seeing all men and women as children of God will provide a basis on which new images can be substituted for older and inadequate ones. Change can thus take place.

Before leaving this section on the discussion of the findings of this work, some additional comment is necessary in order to reflect upon "theology and leisure."

The several findings mentioned above are valid as long as the attitude of the public toward the disabled involves calling them back into the mainstream of life.

Ministry directed toward the handicapped will be only as good as its theological understanding of the problem. Again, the problem is assisting people in altering their images of the handicapped and, in the process, enlarge their understanding of who God is and how He is acting in our world.

If our comfort is interrupted, our visibility clouded, and our backs turned, the disabled will be like the victim in the story of the "Good Samaritan." It is no longer possible to keep people hidden or out of sight. That concept is changing, and rightly so! People are no longer

ashamed or will not be shamed into isolation. Changes are coming, and new images are demanded. The church can lead this change and should.

By virtue of its role, theology can and is speaking to the areas of leisure; and it seems appropriate that it work hand in hand with the disabled in their pursuance of leisure activities. Theologies can no longer serve to act as charitable fronts, creating mountains of pity for the handicapped, but can announce clearly to the world that the physically and mentally alienated are people and have rights.

It is little more than an academic exercise to declare the necessity of providing for the disabled. Their presence is here, and their need is now! All of this can be affirmed, for the time is right. And since time belongs to God, the declaration "I am that I am," is a startling reality to be reckoned with as we move through life's passages. And only when we accept time as being theological in nature do we open ourselves to its creative potential. It is then that theology contributes to a deeper understanding of the leisure needs of the handicapped.

Our view of man, able-bodied or disabled, becomes more tolerable. All sorts of men and women become more lovable when our notions or images of God broaden. Freedom is gained by losing ourselves, not in leisure, but in God's "time" (purpose) so that we are born to new images that include all men, not just those who look like us.

Modern-day Christians, like Biblical man, have a

sense of history. They know who their fathers and mothers are and venture both visions and dreams about where they are going. They attempt to learn the journey of their brothers and sisters and discover common destinations. Their hope is that at some point able-bodied and disabled may travel together rather than journey alone.

### PRACTICAL IMPLICATIONS

The cassette-slide presentation "To Free An Image" has achieved measurable success as a tool for training and adding insight into the life of the disabled (especially in the area of sports). In the future it is hoped that this study and the cassette-slide presentation might assist in the following ways:

1. The cassette-slide presentation "To Free An Image" was produced as a resource for San Diego State University's Department of Recreation. It is in the process of being reproduced and will be available as a training aid for agencies dealing with the handicapped.
2. Future plans include presentations to university and college departments interested in leisure activities and the handicapped. In addition, contacts have been made with several county and state agencies to receive the presentation as a form of information and education concerning the handicapped and sports.
3. Handicapped persons can utilize the cassette-slide presentation in order to more effectively cope with



their own negative responses to their condition.

4. As more disabled become employable, the presentation can be used to teach skills to others who are newly disabled so that they might function more effectively with their particular disability and yet realize their personal and sacred worth.

#### SUGGESTIONS FOR FURTHER RESEARCH

Several topics of further research have emerged from this study:

1. A more intensive study of the history of leisure could be undertaken so as to draw sharper conclusions about the past and make more accurate projections concerning leisure and the handicapped for the future.

2. The theological implications of ministry to the handicapped could be investigated at an indepth level.

3. A systematic study of theology as it relates to the disabled and leisure could be conducted on a broader basis (more data and personal interviews with individuals and agencies of the handicapped).

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